ISSN-2249-3441

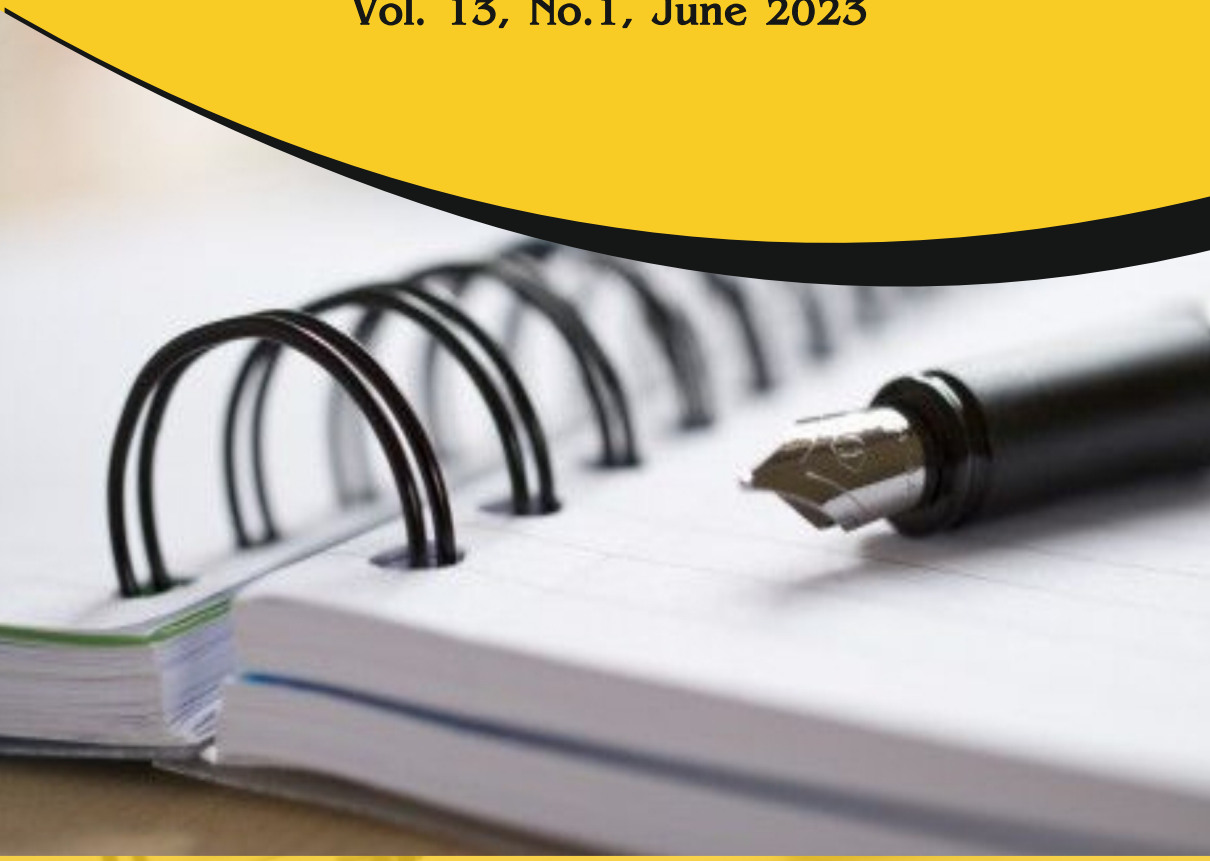
REFEREED/PEER REVIEWED JOURNAL

HIMACHAL PRADESH JOURNAL OF SOCIAL SCIENCES

(HIMACHAL PRADESH SAMAJ VIGYAN SHODH PATRIKA)

A JOURNAL OF SOCIAL SCIENCES AND LAW

Vol. 13, No.1, June 2023



PUBLICATION DEPARTMENT : HIMACHAL PRADESH UNIVERSITY REGIONAL CENTRE DHARAMSHALA. DISTRICT KANGRA-176218

HIMACHAL PRADESH JOURNAL OF SOCIAL SCIENCES

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HIMACHAL PRADESH JOURNAL OF SOCIAL SCIENCES
Annual Journal of Social Sciences and Law,
H.P.University Regional Centre Dharamshala, District Kangra, H.P. 176218.
Annual Subscription Rates:
Individuals.....Rs. 300/-
Institutions.....Rs. 400/-
Abroad Subscriber.....$ 50/-

A Survey of Factors Influencing Employees' Attitude Towards Management In Pharmaceutical Industry

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Abstract

The present research analyzed employee attitudes towards management in the pharmaceutical industry. Data from 300 employees was collected, focusing on seven questions. The results showed that most respondents believe their organization is a favorable place to work and expressed unhappiness with the idea that management adheres to the suitable promotion policy when promoting staff. Most of the respondents expressed strong agreement that they work hard in the company and that management cares about them. The majority of respondents agreed that workers are treated with respect within the company, and a sizable proportion agreed that workers should be provided with additional training. The findings have led to the implementation of suitable promotion strategies by pharmaceutical companies to improve employees' careers.
Keywords: *Employee attitude, Management, Pharmaceutical Industry*

I. Introduction

To accelerate industrialization in India, it is crucial to maintain amicable working relationships between employers and employees. Cordial industrial relations can lead to increased production, efficiency, and a stronger sense of industrial peace. However, bad relations can create barriers and obstructions, stifling the growth of various sectors. Industrial unrest is a significant issue in India, affecting both industry and economy expansion. The failure of human impulses and motives, ultimately manifesting as industrial conflicts, is the root cause of industrial discontent. Establishing industrial peace is challenging, as if disputes are not kept within realistic boundaries, there is little room for improvement. The industrial workers' ideology, perspective, motivation, and dedication are all considered aspects of their attitudinal workplace relations. Good relationships can only be formed when employees have a favorable attitude toward their work, their coworkers, and management.

Positive attitude makes work more pleasurable and facilitates employees' achievement of goals. Positive employee attitude has numerous advantages for organizations. **Das and Haider (2020)** suggested that the 1990s LPG policy aimed to boost global competitiveness through technology, mergers, product quality preservation, enterprise development, employee happiness promotion, and new leadership approaches. The quality of staff is essential for an organization's performance and success. To achieve this, personnel must demonstrate dedication and commitment. Many firms face challenges in sustaining their workforce, making the recruitment of skilled experts even more important. This research aims to determine the work attitude of workers, which is essential in identifying employee commitment to the organization. Understanding the relationship between work behavior and employee commitment is vital for success in today's competitive world. **Srivastav and Das (2013)** explores the perspectives of Alstom Power Project Industries Ltd. personnel on human resources functions and identifies three significant gaps between HR practice and scientific research on employee attitudes, particularly work satisfaction. It found no correlation between educational credentials and occupation enrichment, service duration and welfare facilities, and respondents' wages and welfare facilities. **Singh and Gupta (2016)** in their research paper concluded that corporate administrators face resistance from workers due to unique attitudes towards change. To overcome this, management should encourage diverse thinking and focus on new performance requirements. Resistance can signal technical improvements. Creating a new vision and establishing confidence in the workforce are crucial steps in organizational transformation. Managers must demonstrate trust in employees' abilities and encourage open communication, initiative, and problem-solving among team members.

Goperma and Dolai (2018) in their research highlights the importance of training, development, performance monitoring, recognition of successes, and compensation systems in employee retention. It emphasizes the need for human resource management to address factors contributing to turnover. Performance management, focusing on job happiness, organizational culture, recruitment, career advancement opportunities, and job security, can help organizations understand and retain their workforce, leading to increased employee retention and loyalty. **Arifin (2019)** in the study of nine research articles on employee attitudes towards organizational change identifies intrinsic and extrinsic factors. Intrinsic factors include work-related values, self-efficacy, threat appraisal, stress perception, job attitudes, skill development, employee trust, fear of change, and career enhancement. External factors include perceived social support, organizational support, leadership style, and participation in change. **Xin and Choi (2020)** investigated the impact of emotional intelligence, job satisfaction, and role clarity on service attitude, quality, customer

satisfaction, and loyalty among luxury hotel employees in Tianjin, China. Results show a positive correlation between emotional intelligence and service quality, enhancing job satisfaction by enabling constructive customer relationships and problem-solving. Service quality is crucial for customer satisfaction and loyalty, leading to increased profits.

II. Objective of the Research

- To study the factors influencing the employees' attitude towards management in the pharmaceutical industry in Himachal Pradesh.

Source of Data

The present research is based on primary data. The sample used for the purpose of this research is employees working in the pharmaceutical industry of Himachal Pradesh. The pharmaceutical industry situated in the Nalagarh industrial area of Solan district in the hilly state of Himachal has been taken to draw the conclusion. The data was collected from a sample of 300 employees by using a self-designed questionnaire consisting of seven questions related to different dimensions of factors influencing the attitude of employees towards management in pharmaceutical industry. Convenience and Purposive sampling techniques have been adopted to draw samples for the purpose of the study.

III. Data Analysis and Interpretation

Statement-1: Company Working Environment

Source: Data collected through questionnaire

It is indicated from above table that majority respondents 87 percent have replied that the company is good place to work for them, 35 percent respondents strongly agree, 52 percent are agreeing, while around 1 percent respondents is uncertain and 5 percent and 7 percent respondents are disagree and strongly disagree with the statement that the company is a good place to work. It had clearly indicated that the mean score is 2.01 depicts that majority of respondents agreeing with the statement and the value of skewness (1.649) also depicts highly concentrated towards lower side on the five-point scale. The ^{2} test (181.920) has also shown significant difference in the distribution of opinion on five-point scales which also support the above finding.

Statement-2: Training and Development

S. N.	Statement	Reponses of Respondents					Descriptive Statistics				χ^2	P-Value
		SA	Agree	Uncertain	Disagree	SD	Mean	SD	Sk	K		
1	Convenient Workplace Environment	104 (35.0)	156 (52.0)	02 (1.0)	14 (5.0)	21 (7.0)	2.01	1.182	1.649	1.936	181.920	.000
2	Training and Development	95 (32.0)	161 (53.0)	06 (2.0)	11 (4.0)	27 (9.0)	2.08	1.214	1.554	1.497	185.680	.000

3	Fair and Transparent Promotion Policy	85 (28.0)	185 (62.0)	03 (1.0)	17 (6.0)	10 (3.0)	2.00	1.052	1.880	3.328	262.507	.000
4	Rewards and Recognition	89 (30.0)	167 (55.0)	03 (1.0)	00 (0.0)	41 (14.0)	2.12	1.236	1.520	1.291	200.000	.000
5	Open door communication Policy	91 (30.0)	164 (55.0)	05 (2.0)	21 (7.0)	19 (6.0)	2.11	1.230	1.521	1.327	190.693	.000
6	Maintain Respect and Dignity	90 (30.0)	164 (55.0)	10 (3.0)	11 (4.0)	25 (8.0)	2.09	1.187	1.557	1.617	185.227	.000
7	Workshops, Conferences and Seminars for enhancement of knowledge, skills, and abilities	111 (37.0)	146 (49.0)	00 (0.0)	24 (8.0)	19 (6.0)	2.06	1.289	1.509	1.112	54.860	.000

The data of the above table depicts that 53 percent of the respondents are agree and 32 percent are strongly agree that the company helps to develop their skills, but 2 percent respondents have uncertain about this statement, while 4 percent and 9 percent of the respondents shows their disagreement and strongly disagreement regarding the statement that the company helps to develop the skills of respondents. The calculated value of the mean score is 2.08. The mean score of respondents are as falls between agreeing and strongly agree. The positive value of skewness (1.554) indicates that the concentration of opinion of respondents towards lower side of average mean score. The ^{2}test of goodness of fit (185.680) of overall responses also shows the significant difference in the distribution of respondents. These also support the above findings.

Statement-3: Fair and Transparent Promotion Policy

One can easily judge from the table that only 9 percent of the respondents have been found to reveal their disagreement that proper promotion policy has been followed by the management of the company while promoting the employees. While 90 percent of the respondents show their agreement regarding the given statement and only 1 percent of the respondents are uncertain about this statement that the wrong people were not promoted in the company. The value of mean score is 2.00 and the positive value of skewness (1.880) depicts that majority of respondents supported that wrong people not promoted in their company. It reveals that companies in the pharmaceutical industry following the proper promotion policy to promote employees. The ^{2}test (262.507) has also shown significant difference in the distribution of opinion on five-point scales which also support the above finding.

Statement-4: Rewards and Recognition

The Survey result show that majority of the respondents i.e., 85 percent of the respondents predicts their strong agreement that they work very hard in the company and management also cares to them, while 1 percent respondents have uncertain response about this, whereas 14 percent shows their disagreement regarding this statement. In this table the mean score is 2.12 and there is positive skewness (1.520). This indicated that the opinion of respondents towards lower

side on five-point scale reveals that it supports the above finding. The ² test (200.000) has also shown significant difference in the distribution of opinion on five-point scale with also support the above finding.

Statement-5: Open door communication Policy

It is revealed from the above table that 55 percent, 30 percent and 2 percent respondents of the respondents are agree, strongly agree and uncertain respectively with the statement that management tries to hear what employees are saying in the company, while 7 percent and 6 percent of the respondents reveals their disagreement and strong disagreement with the given statement. The calculated mean score is 2.11 shows that the responses lie towards strongly agree from strongly disagree scale. The mean score of respondents are as falls between agreeing and strongly agreeing. The positive value of skewness (1.521) also supports it. The ²test value (190.693) is also highly significant.

Statement-6: Maintain Respect and Dignity

It is clear from table that 55 percent and 30 percent respondents have opined that workers are treated with respect in the company, and they are agreeing and strongly agree about this statement, but 3 percent, 4 percent and 8 percent respondents have uncertain, disagree, and strongly disagree respectively about this statement. The mean score being 2.09 and the value of skewness is positive (1.557). It shows that the majority of respondents agree with the statement that the workers are treated with support in the company. The ² test (185.227) also supports the above finding.

Statement-7: Workshops, Conferences and Seminars for enhancement of knowledge, skills, and abilities

The data presented in the table shows that a major portion of respondents 49 percent of the respondents have agreeing regarding the statement that workers should be given more training in the company, 37 percent respondents have strongly agreeing about it, while 8 percent and 6 percent of the respondents are disagree and strongly disagree with the statement that the workers should be given more training in the company. The calculated value of the mean score is 2.06. This shows that the opinion of respondents agreeing with the statement. The value of skewness is 1.509 shows that the majority of respondents agreeing with the statement that there should be provision for more training to the workers to polish their competence and achievement of goals in time. The provision for providing more training to the worker helps in reducing the accidents, absenteeism, labour turnover and other negative impacts. The calculated value of standard deviation reveals that there is 1.289 variation form the mean value. The ²test (54.860) also supports the above finding.

IV. Findings of the Research

The Findings of the study have been described as follows: -

It has been found that 87% of respondents believe the organization to be a suitable option for employment, with 52% agreeing and 35% strongly agreeing. However, around 1% are uncertain, and 5% and 7% disagree and strongly disagree with the assumption that the organization is a good place to work.

Fifty-three percent of respondents are in agreement with the assertion that the company assists them in developing their skills, and thirty-two percent are absolutely in strongly agreement with the statement. However, two percent of respondents are unclear about this statement, while four percent and nine percent disclose that they disagree with the assumption that the company aids in the development of the abilities of respondents. It is found from the opinion of respondents that the wrong people are not promoted in the company and if the respondents work very hard in the company, then management cares about the respondents. The majority of respondents, representing 85% of the total respondents, showed strong agreement with the statement that they work incredibly hard in the company and that management also cares about them. However, 14% of respondents did not agree with this remark, and 1% were unclear about how they would react to this comment. Companies in the pharmaceutical sector are implementing necessary promotion techniques to enable their workers to develop their careers because of the outcomes. As per the opinion of respondents it is found that the companies management tries to hear what employees are saying and workers are treated with respect in the companies and it is also found that the most of the training provided to the respondents in the companies helps to the respondents to do their work properly.

Conclusion

This study aims to evaluate the factors that impact the attitude of workers in the pharmaceutical industry in Himachal Pradesh towards management. The data collected from a representative sample of three hundred employees was used for the study. The survey results showed that employees are also satisfied with the behavior of their management in the industries. So, management should have to maintain the same behavior in the industries with their employees, it will lead them to do their work in proper way and it will increase their productivity. Both labour and management should develop a constructive attitude towards each other. The findings have led to the implementation of suitable promotion strategies by companies operating in the pharmaceutical sector to provide employees with opportunities to improve their careers.

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Impact of Abrogation of Article 370 on Non-citizens of Jammu and Kashmir

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Abstract

The present study is an attempt to understand the status of non-citizen of Jammu and Kashmir. During Article 370 the state of Jammu and Kashmir enjoy special status within Indian union and having their own constitution, flag and Indian parliament can make law only on three subjects; Defence, foreign and communication. So, the Jammu and Kashmir was enjoy special privilege as compare to other Indian states. For the citizens of Jammu and Kashmir Article 35 A was introduced that gave rights and privilege to the Permanent Resident of the state. But on the other side Valmiki community, West Pakistan Refugees and Gorkha community was faced constitutional discrimination and were not considered permanent resident of the State. However, these community had many difficulties in state as employment, ownership of property, education and voting rights etc. The major finding concluded that the decision of abrogation of Article 370 empowered the non-citizens of Jammu and Kashmir. After this decision these communities' people can take the all rights and privilege as a legal member got in state.

Keywords: *Non-Citizen, Valmiki, West Pakistan Refugees, Gorkha Community, Abrogation of Article 370*

I. Introduction

Impact of Abrogation of Article 370 on Non-citizens of Jammu and Kashmir Himachal Pradesh Journal of Social Sciences, Vol.13 No.1, June 2023.

In August, 1947, the partition of British India between India and Pakistan took place according to the principle that Muslim Majority areas would constitute Pakistan whereas Hindu majority areas would constitute India. At that time there were about 600 Princely state, internally autonomous but the British Government as the paramount power was responsible for their defence and foreign affairs. On 15 August1947, all princely state except Junagadh, Hyderabad and Kashmir had acceded to either Indian and Pakistan in accordance with the principle underlying the partition of British India (Hussain, 1995, p.13)

In Kashmir most of the leader of the National Conference were in prison on 15th August 1947, the day of the transfer of the power. The Maharaja disliked the idea of becoming a part of India, which was being democratized (because in democracy there will be no monarchy by rule of the people), or of Pakistan which was Muslim (the power of the Hindu king does not work there). So, he was thought of Independence. He offered to sign a standstill agreement with both India and Pakistan with the object of continuing the existing relationship pending his final decision regarding the future of the state (Anand, 1964, pp.69-88).

In October 1947 following Hindu-Muslim violence in Poonch district at the border, thousands of well-armed Pathan tribals from the Northwest Frontier Province (NWEP) decided to 'liberate Kashmir by force (Varshney, 1991, p.999).

Rumors spread in Pakistan that Hari Singh was trying to accede Kashmir in India. Alarmed by this threat, a team of Pakistani forces were dispatched into Kashmir, fearing an Indian invasion of the region. Backed by Pakistani paramilitary forces, Pashtuns invaded Kashmir in September 1947. Kashmir security forces were too weak and ill-equipped to fight against Pakistan. Troubled by the deteriorating political pressure that was being applied to Hari Singh and his governance, the Maharaja asked for India help. Desperate to get India's help and get Kashmir back in his own control, the Maharaja acceded Kashmir to India (which was against the will of most Kashmiris and sing instrument of Accession (Upadhyaya, 2022, p.211).

On 26 October 1947 the legal document Instrument of Accession executed by Maharaja Hari Singh (the king of the princely states of Jammu and Kashmir) and accepted by Lord Mountbatten of Burma who was Governor General of India at the time. In this instrument of Accession, the princely state of Jammu and Kashmir surrendering the three jurisdictions to the Government of India, which are External, Defense, Communications and Ancillary of the Jammu and Kashmir. (Noorani, 2011, pp.39-40).

The State of Jammu and Kashmir officially joined the Union of India when the Instrument of Accession was signed and approved by the Union Government. As he had promised, on March 5,1948, Maharaja Hari Singh signed a proclamation appointing Sheikh Abdullah to the office of Head of Emergency Administration (Anand, 2013, pp.85-87).

On January 26, 1950, the Constitution of India came into force and Article 370 was added. Article was 370 Temporary provisions with respect to the State of Jammu and Kashmir (Cottrell, 2013, pp.169-170). It embodies six special provisions for Jammu and Kashmir. *First,* it exempted the State from the provisions of the Constitution providing for the governance of the state. Jammu and Kashmir was allowed to have its own Constitution within the Indian Union.

Second, Parliaments legislative power over the State was restricted to three subject-defence, external affairs, and communication. The President could extend to it other provisions of the Constitution to provide a constitutional framework if they related to the matter specified in the Instrument of Accession. For this only "consultation" with the State government was required since the state had already accepted them by the Instrument.

- But third if other "constitutional" Provision or other Union power were to be extended to Kashmir, the prior" concurrence" of the State government was required.
- The fourth feature is that concurrence was provisional. It had to be ratified by the State's Constituent Assembly. Article 370 (2) says clearly:" if the concurrence of the government of the state be given before the Constituent Assembly for the purpose of framing the Constitution of the State is convened, it shall be place before such Assembly for such decision as it may take decision." (Upadhyaya, 2022, p.68).

The fifth feature is that the state government's authority to give the "concurrence" lasts only till the State's Constituent Assembly is "Convened." It is an "interim" power. Once the Constituent Assembly met, the State government could not give its own 'concurrence'. Still less, after the Assembly met and dispersed. However, the President cannot exercise his power to extend the Indian Constitution to Kashmir indefinitely. Once the State's Constituent Assembly had finalized the scheme and dispersed, the President's extending power ended completely (Lavakare, 2005, p.26).

The sixth special feature, the last step in the process, is that Article 370(3) empowers the President to make an Order abrogation or amending it. But for this also "the recommendation" of the State Constituent Assembly" shall be necessary before the President issue such a notification (Wadhwa, 2001, pp.20-21).

I. State Subject and 35-A

Presidential Order 1954 officially *Constitution (Application to Jammu and Kashmir) order, 1954* defined permanent residents of Jammu and Kashmir. The Article 35A was added to the Constitution, empowering the state legislature to legislate on the privilege of permanent residents with regard to immovable property settlement in the state and employment (DasGupta, 1968, pp.210-211).

Protection of law with respect to permanent residents and their rights. Notwithstanding anything contained in this Constitution no existing law in force in the State of Jammu and Kashmir, and no law hereafter enacted by the legislature of the state:

(a) Defining the classes person who are, or shall be, 'permanent residents of the State of Jammu and Kashmir;' or

(b) Conferring on such permanent residents any special rights and privileges, or imposing upon other persons any restriction, as respects;

i) Employment under the State Government;

ii) Acquisition of immovable property in the state

iii) Settlement in the state; or

iv) Right to scholarship and such other forms of aid as the State government may provide.

Shall be invalid on the ground that it is inconsistent with or tasks away or abridges any rights conferred on the other citizens of India by any provision of this Part (Noorani, 2011, p-255).

The grant of special status of the status to the state has, however, remained a most controversial and much debated issues since. The people of the valley regard this article as an 'Article of Faith' which guaranted their internal autonomy a Kashmiri identity as well while many in Jammu regard this article as the greatest hurdle in the way of the integration of the state with India (Jamwal, 1993, p. 468).

II. Constitutional Discrimination with Non-citizen of J&K

West Pakistan Refugees

The partition of India in 1947 created an immense human tragedy. People from different parts of present Pakistan came to India as refugees. There are a group of persons that came from the Sialkot district of Pakistan, which is also known as Western Pakistan. 5764 families of Hindus and Sikhs had migrated to India after the partition in 1947. From all the people that came, some of them were promised to stay back in Jammu and Kashmir by then PM of Jammu and Kashmir Sheikh Abdullah. He requested them to stay back in the state and not go further into India (Raput, 2021).

The special provision for the permanent residents (PRs) of J&K under Article 370 and 35 A remained applicable even if they violated the fundamental rights of non-permanent residents of J&K as citizen of India. The communities like the 'West Pakistani Refugees' who came from Pakistan to the Indian dominion on the partition of India in 1947, were not considered the state subjects and were denied the corresponding rights as they did not fit into any class of permanent residents defined by the J&K Constitution (Niumai and Chauhan, 2022, p.208).

These refugees are predominantly composed of 80% Scheduled Castes, 10 % OBC and 10% from the General Category. Most of them reside in Jammu,

Kathua, and Samba. Most of the West Pakistan Refugees work as farmers and agricultural laboures (Ganel, 2023).

Valmiki Community

However, the Valmiki living in J&K are among the worst victims of human rights violation in the state. This community faced double discrimination of caste based and by the constitution. Because the Indian tradition of purity of work and pollution. In which pure work is done by the people of Top in hierarchy of varna system like Brahmin. Impure work was done by the outcaste. Those who are engaged in cleaning dry toilets and manually slaves and that the impure work included scavenging. Only a Brahman would not do scavenging in the house of a Kshatriya, Vaishya or a Shudra (Ambedkar, 1948. pp.65-68).

Valmiki (also Bhangi) describes as sweeper and toilet cleaners. Their families live in separate colony mostly out of the city (Farek and Pathan, 2017, p.73).

In 1957, around 200 Valmiki families were brought from Punjab to Jammu-Kashmir, following a cabinet decision, specifically to be employed as Safai Karamchari (sweepers). These families agreed to work in the state after being promised that the 'permanent resident' clause would be relaxed in their favour. After a lapse of five decades, family strength of each family has increased and number of employees has gone up. However, their plight is that they are "permanent residents" of Jammu and Kashmir only to the extent of being Safai Karamchari. They can vote for Lok Sabha elections but they cannot vote for J&K legislature or local body. (Chakraborty, 2016, p.13).

The national march for liberation march from manual scavenging in the Samajik Parivartan Yatra of 2010. They had filled forms too, but had little hope that they would be liberated from this work. The biggest problem they faced was that their children were discriminated against in school. Even the teachers were known to say, "This *is a Vaatal's child. a Mochi's child, don't sit with him.* Their children have studied up to graduations level by are not eligible to apply for Government jobs. Their children cannot get admission to government-run professional institutes. The educated youth from these Valmiki families are only eligible to be appointed as Safai Karamchari only (Singh, 2014).

Gorkha Community

The Gorkhas knowns as a warrior community all over the country. The Gorkhas settled in Jammu and Kashmir in 18th Century. A majority of them were soldiers, who fought in the army of Maharaja Gulab Singh. They have been residing in J&K for over 100 years. They faced big hurdles in getting permanent resident certificate (PRCs) without which the educated young community members could not get a government job or admission into educational institutes. Around 60% of the Gorkhas have been denied PRCs (The Tribune, 2019).

III. Problems faced by Non-citizens of J&K

Property Ownership

Being non-permanent residents barred from purchasing any land or owning any property in the state of Jammu and Kashmir. All land legislations of the State denied the rights to them as under those laws this right was vested only in the permanent residents of the state.

Education, Employment and Reservation

The children of these communities resides in J&K were denied admission into professional and technical courses. Because of non-grant of the Permanent Certificates. Because of this they are not considered to the state/ central scholarships. The Valmiki community are working as Safai Karamchari in Jammu Municipal cooperation where they have been engaged in the work comprising manual scavenging. The caste based and constitutional discrimination they are faced in Jammu and Kashmir. Valmiki youth are reluctant to join tradition sweeper and scavenging jobs because of requirement of Permanent Resident Certificate. They are also not taking the advantages of categories vise reservations during Article 370.

Voting Rights

Another important implication of not having PRC, these community could not vote in the State Assembly, Municipal elections and even Panchayat elections. In political perspectives have not right to express their demand and become voiceless class.

The citizen of Jammu and Kashmir enjoys double privilege -one as citizen of Jammu and Kashmir and the other as Citizen of the State. Those who are not citizens of the State of Jammu and Kashmir are subjected to several disabilities. They cannot hold any property in the state. They have no right to vote in the election of the State Assembly or local bodies or panchayats and cooperative societies (Jagmohan, 2006, p.233).

IV. Abrogation of Article 370 and Non- Citizen

However, on August 5, 2019 the Union Home Minister of India, Shri Amit Shah announced the abrogation of Article 370 and Article 35-A of the Indian Constitution which granted special status to the state of Jammu and Kashmir. Article 35-A of the Indian Constitution empowers Jammu and Kashmir State Legislative to define State's prominent residents and their special rights and privilege. Article 35-A was not part of the original constitution of India, adopted in 1949. It was later added to the constitution of India through Presidential Order of 1954 with the Concurrence of the State government of the day. Home Minister also introduced two bills and two resolutions regarding Jammu and Kashmir in Lok Sabha on the same day on 5th August 2019. These are follows:

(1) Constitution (Application to Jammu and Kashmir) Order, 2019 (Reference of Article 370 (1) of Constitution of India)- issued by President of India is supersede the 1954 order related to Article 370. In exercise of the powers of the Government of the State of Jammu and Kashmir, has issued such Order.

(2) Resolutions for Repeal of Article 370 of the Constitution of India (Reference Article 370 (3)

(3) Jammu and Kashmir (Reorganisation) Bill, 2019 (Reference Article 3 of Constitution of India) (The Gazette of India, 2019).

On August 05 2019 the Indian government abrogated Article 370 and 35-A has undoubtedly brought about transformative changes to the social and political landscape of Jammu and Kashmir, creating an atmosphere of inclusivity and empowerment for various communities residing in the region.

Abrogation of Article 370, 35 A which granted special status to the residents of Jammu and Kashmir, has now ended the 63 year long struggle of members of the Valmiki community, West Pakistani refugees and Gorkhas living in the region for over six decades now (Maurya, 2020).

Among the notable developments, more than 22,000 families of West Pakistan Refugees residing in various parts of the UT have been granted permanent residency status (Sharma, 2023).

Valmiki Dalits in Jammu and Kashmir, the abrogation of Article 370 had brought freedom and domicile status. For the first time in three generations, they become eligible for government jobs. Valmiki community issues the Scheduled Caste certificate and now they are enjoys all rights and facilities as a state subject (Shali, 2020).

V. Conclusion

The biggest positive impact of Abrogation of Article 370 was on non-citizen people of J&K (Valmiki, WPR and Gorkha Community). Before this, they were not a legal member of the state, so they did not get all the facilities, rights and privilege which a legal member got. After abrogation of special status, there is no constitutional restriction on these communities as now they can freely act based on their ability and capacity. However, now they have got the equal rights in the areas of education and employment, and to own immovable property in Jammu and Kashmir. After abrogation of article 370 and 35 A these community is not voiceless. They have right to vote in local and assembly election and to raise their demand for the better policy formulation for their community. So, from Rashan card to right to vote they are now taking the all advantages. They are taking the benefit of all Central government welfare schemes. The Valmiki and Gorkha community are taking caste-based reservation in education and job. In last, abrogation of article empowered the

Valmiki, WPR and Gorkha community resides in Jammu and Kashmir.

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Performance evaluation of Public Distribution System (PDS) in Himachal Pradesh

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Abstract

The Public Distribution System (PDS) is playing a very important role in the upliftment of the weaker section of the society and also the commitment of the government with regard to food security to every citizen of the country. During COVID-19 pandemic this PDS system has played a great role in the distribution process of food grain essentials amongst the public especially in far flung areas and in geographically typical states like Himachal Pradesh, which is appreciated worldwide. This paper is an attempt to evaluate the performance and growth of PDS in Himachal Pradesh. For the study purpose, the secondary data has been used which is collected from various published and unpublished records of the Govt. and non-Govt. The methods like percentage method have been used for analysis and interpretation of the collected secondary data.

Keywords- *Public Distribution System (PDS), Cash Transfer (CT), Fair Price Shop (FPS), Minimum Needs Programme (MNP), National Food Security Act (NFSA) Shimla, manojhpu@gmail.com*

I. Introduction

The Public distribution system (PDS) is an Indian food Security System established under the Ministry of Consumer Affairs, Food and Public Distribution. PDS evolved as a system of management of scarcity through distribution of food grains at affordable prices. PDS is operated under the joint responsibility of the Central and the State Governments. The Central Government, through Food Corporation of India (FCI), has assumed the responsibility for procurement, storage, transportation and bulk allocation of food grains to the State Governments. The operational responsibilities including allocation within the State, identification of eligible families, issue of Ration Cards and supervision of the functioning of Fair Price Shops (FPSs) etc., rest with the State Governments. Under the PDS, presently the commodities namely wheat, rice, sugar and kerosene are being allocated to the States/UTs for distribution. Some States/UTs also distribute additional items of mass consumption through the PDS outlets such as pulses, edible oils, iodized salt, spices, etc. (epds.nic.in).

Objective of the Study

The main objectives of the study are:

- To examine the performance of Public Distribution System (PDS) in Himachal Pradesh;
- To study the growth of Public Distribution System (PDS) in Himachal Pradesh.

Literature Review

The existing literature available in the field of public distribution system reveals that many studies has been done in different parts of the country on the topic, but very few studies are on performance of PDS in Himachal Pradesh. From the several studies i.e. Singh V.K. (1991), Sharma S.K. (1999), Dev Surajit (2009), Khera Reetika (2008), Puri Raghav (2012), and M. Kalidoss (2018), reveals that food security is important to any nation and India through their fair price shops had tried to achieve this objective, but states with lower per capita income, lower literacy rate, geographically difficult states still facing hardships to reach the last man. But, recent initiative of the govt. like digitalization has done a lot to achieve the objective and remove the manipulations.

Hypotheses of the Study

After the review of literature and in line with the objectives of the study, the following hypotheses are formulated and tested:

Ho: There is significant difference in the growth pattern of Public Distribution System (PDS) in Himachal Pradesh.

Ho: There is no significant difference in the growth pattern of Public Distribution System (PDS) in Himachal Pradesh.

Research Methodology

Sources of Data

To achieve the objectives of the study secondary data has been used. This data is generated through review of relevant literate in the form of books, journals, reports, internet source and other published material. The data is also collected through personal visit to the offices of FCI etc. (Gupta, S.P., 2020).

II. Analysis and Interpretation

The table 1.1, reveals that in Himachal Pradesh there are 5,078 fair price shops as on March 31, 2023. Out of these fair price shops, 3,282 are run by the Cooperative Societies, 1,685 by Individuals, 19 by Panchayats, 34 by Mahila Mandals/Self Help Groups and 65 by H.P. State Civil Supplies Corporation Ltd.

Table 1.1
Total Fair Price Shops in Himachal Pradesh

Total Fair Price Shops 5,078	
Co-op. Societies	3,282
Individuals	1,685
H.P. State Civil Supplies Corporation Ltd.	65
Mahila Mandals/Self-help Group	34
Under Panchayat	19

Source:https://food.hp.nic.in/fun11.htm#:~:text=There%20are%205%2C078%20fair%20price,State%20Civil%20Supplies%20Corporation%20Ltd.

Table 1.2
Total Ration Card Holders in Himachal Pradesh (District Wise)

DISTRICT	TOTAL RATION CARDS	TOTAL MEMBERS
Chamba	133919	558280
Kangra	456469	1752263
Lahaul and Spiti	7630	26268
Kullu	115483	433660
Mandi	315921	1102560
Hamirpur	145422	550534
Una	145901	588691
Bilaspur	113827	427847
Solan	138852	555283
Sirmaur	129774	554176
Shimla	199393	749225
Kinnaur	21132	72078
Grand Total	**1923723**	**7370865**

The table 1.2, shows that kangra district has largest number of ration cards i.e. 4,56,469 followed by Mandi, Shimla, Una, and Hamirpur and so on. The table also reveals that the least populated districts i.e. Lahaul and Spiti, Kinnaur has lowest number of ration card holders' i.e. 26,268 and 72,078. In total in Himachal Pradesh there are 19,23,923 ration cards where 73,70,865 members are registered in all categories i.e. APL, BPL etc.

Table 1.3
APL / BPL / Antodaya Anna Yojna families in the State

District Name	APL	BPL	AAY	PHH	Total
BILASPUR	65,064	20,124	11,271	17,496	1,13,955
CHAMBA	69,719	34,243	29,064	831	1,33,857

HAMIRPUR	93,595	26,741	10,156	14,814	1,45,306
KANGRA	2,70,170	83,559	36,332	65,537	4,55,598
KINNAUR	14,460	4,372	1,420	1,102	21,354
KULLU	66,147	18,763	6,937	23,919	1,15,766
MANDI	1,84,914	57,290	26,063	47,418	3,15,685
SHIMLA	1,27,864	32,548	17,568	21,658	1,99,638
SIRMAUR	80,482	21,981	9,180	17,1005	1,29,648
SOLAN	77,748	25,111	11,159	24,816	1,38,834
UNA	83,086	24,707	10,607	27,445	1,45,845
LAHAUL & SPITI	5,415	1,321	902	223	7,861
TOTAL	**11,38,664**	**2,72,868**	**1,70,659**	**2,62,604**	**19,23,347**

Source: Food and Supply Department, Government of Himachal Pradesh

The table 1.3, reveals that in Kangra district there are highest number of registered APL families i.e. 2,70,170, 83,559 BPL families, 36,332 AAY families and 65,537 PHH families, in total 4,55,598 families are getting benefits in Kangra district. The lowest APL families' lies in Lahaul & Spiti district i.e. 5,415. On the other hand highest BPL families also lies in Kangra district i.e. 83,559 and lowest BPL families in Lahaul & Spiti district i.e. 1,321 and highest AAY families also lies in Kangra district i.e. 36,332 and lowest AAY families lies in Lahaul & Spiti district i.e. 902.The table 1.4, shows that presently H.P.

Table 1.4

AREAS WISE CAPACITY OF GODOWNS

(Capacity in M.Ts.)

Sr. No.	Area	Capacity (Hired-Permanent)	Capacity (Hired-Temporary)	Capacity (Godowns owned)	Total
1	Kangra	2560	1203	2180	4840
2	Shimla	5665	2775	6150	14500
3	Solan	2635	2330	2000	6965
4	Nahan	2570	685	1500	4755
5	Dhramshala	9420	1465	3040	13925
6	Mandi	6175	150	6290	12615
7	Chamba	2260	1203	2180	5943
	Total	31285	9348	22910 64646	63543

Source: H.P. State Civil Supplies Corporation Limited

State Civil Supplies Corporation Limited has three tier set up for the procurement of food grains. There are godowns hired permanently, temporarily and owned by the corporation. In total all the godowns has the capacity of 63,543 M.Ts with the highest capacity of Shimla i.e. 14500 M.Ts followed by Dharamshala 13,925 M.Ts, Mandi 12,615 M.Ts, and Solan 6,965 M.Ts. The least capacity areas are Nahan i.e. 4,755 M.Ts, Kangra i.e. 4,840 M.Ts and Chamba i.e. 5,943 M.Ts.

Financial Health of H.P. State Civil Supplies Corporation Limited

The authorised share capital of the Corporation is Rs. 800 lacs distributed into 80,000 shares of Rs. 1,000/- each. As of today the paid up capital of the Corporation is Rs. 351.50 lacs. For its working capital requirement, the Corporation is availing Cash Credit limit of Rs. 10.00 crore from a consortium of banks.

Table 1.5

Financial Health of H.P. State Civil Supplies Corporation Limited

Amt. in Rs

Growth Indicators \Year	2019-20	2020-21	2021-22
Purchase	2,70,20,47,303.27	3,18,90,23,917.30	2,99,83,81,732.22
Sale	2,42,06,65,225.42	2,68,57,71,824.66	2,79,39,27,314.54
Direct Expenses	15,98,77,961.98	19,12,19,144.00	19,40,67,289.67
Direct Incomes	12,61,60,800.80	1,04,76,803.25	1,53,24,081.45
Indirect Expenses	5,66,55,581.96	5,95,18,808.67	6,26,58,208.27
Indirect Incomes	89,14,467.00	1,04,76,803.25	1,53,24,081.45
Net Loss	36,28,40,353.99	60,85,10,475.04	30,82,07,185.52

Source: H.P. State Civil Supplies Corporation Limited

Himachal Pradesh Journal of Social Sciences, Vol.13 No.1, June 2023. The table 1.5, shows that corporation has made the highest purchase of Rs. 3,18,90,23,917.30 during the year of 2020-21 and recorded highest sales during the year of 2021-22 i.e. Rs. 2,79,39,27,314.54. The highest losses are recorded in the year of 2020-21 i.e. Rs. 60,85,10,475.04 followed by for the year of 2019-20 i.e. Rs. 36,28,40,353.99 and 2021-22 i.e. Rs. 30,82,07,185.52.

III. Findings

After evaluation of data, it was found that in Himachal Pradesh there are 5,078 fair price shops as on March 31, 2023, out of which highest number of fair price shops i.e. 3,282 are run by the Cooperative Societies and only 65 owned by H.P. State Civil Supplies Corporation Ltd. Further, data also reveals that kangra district which is also the most populated district of the state has also registered largest number of ration card holders' i.e. 4,56,469 and least populated districts i.e. Lahaul & Spiti and Kinnaur has lowest number of ration

card holders' i.e. 7630 and 21132 respectively. The findings also shows that in total there are 11,37,944 APL families, 2,72,148 BPL families, 1,69,939 AAY families and 2,62,544 PHH families registered in the Himachal Pradesh. The finding shows that state has a total capacity of 63,543 MTs as on March 31, 2022 and suffered losses continuously for the years 2019-20 to 2021-22 which was highest during the year of 2020-21 i.e. Rs. 60,85,10,475.04.

IV. Suggestions

The main suggestions and recommendations of the study are as follows:

- The corporation must open more fair price shops especially in rural and geographically tough areas as we all have seen that these shops are like ambrosia during COVID 19 pandemic.
- The total number of ration card holders' in the state are good in numbers but duplication should also be traced out, so that right things should go in the right hands.
- The beneficiaries under the head of BPL, AAY and PHH needs to be improve and minimum eligibility criteria for these categories should also be revised in the light of present inflation rate and other economic indicators.
- The independent godown capacity of the corporation should also be increased, so that they can meet the food grain requirements of the state in the adverse situations.
- The corporation must improve the purchase and sale balance and also needs to check their direct and indirect expenses, so that overall losses may be reduced.
- The infra structural facilities should also be improved and in the era of digitalization modern technologies should be used to strengthen the PDS system.

V. Conclusion

The above discussion leads us to conclude that no doubt H.P. State Civil Supplies Corporation Ltd. is plying a very important role in public distribution system (PDS) and providing the food security to the people of the state. But, still a lot needs to be done on the behalf of the state to meet out the expectations of the people. The corporation should work in the direction of timely availability of food grains and quality of the products is also a matter of concern. Beside this, the area base should also be strengthened and distribution channels should also be improved. A better coordination between state and central agencies should also be established and joint procurement system should be developed.

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Challenges in Organic Farming in Himachal Pradesh

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Abstract

The use of organic farming practices has been increasing globally due to the increasing concern about environmental and human health. However, organic farming also faces various challenges that could potentially hinder its growth and development. This research paper explores the challenges of organic farming in the state of Himachal Pradesh, India. The paper identifies various challenges such as natural resources, soil conservation, water availability, fossil energy, policy planning, agricultural pollution, wetland protection, farmland as a waste processor, noise & nuisance, labour, management, transport, and air issues. Additionally, the paper provides policy suggestions to address these challenges, including the establishment of clear objectives, stakeholder participation, current status analysis, assignment of responsibilities, establishment of a bridging body, research and development, impact assessment, policy review, education and awareness, and scientific monitoring. By considering these challenges and policy suggestions, the paper aims to provide a comprehensive understanding of the current state of organic farming in Himachal Pradesh and potential policy solutions to enhance the sector's sustainability and productivity.

Keywords: Organic Farming, Benefits, Challenges, Characteristics, Environment, Policy

I. Introduction

Good nutrition is the foundation of good health and disease prevention, and the food we choose to consume plays a crucial role in determining our overall well-being. However, the wide range of food options available in today's world can be overwhelming and often leads to confusion in making the right choices. To make matters worse, conventionally grown foods are often tainted with harmful pesticide residues, prompting health-conscious consumers to turn to organic produce. With a growing awareness of the relationship between food and health, coupled with environmental concerns, the organic food industry is now poised to revolutionize the way we approach our dietary habits. So,

whether you're looking to lead a healthier lifestyle or do your part in protecting the environment, opting for organically grown foods could be a step in the right direction. (Verma & Dhaliwal, 2014)

According to the Food and Agriculture Organization (FAO), sustainable agriculture involves managing and preserving natural resources while directing technological and institutional changes to meet the current and future needs of human populations. This approach aims to conserve land, water, plant and animal genetic resources, while also avoiding environmental harm, using appropriate technology, being economically feasible, and socially acceptable.

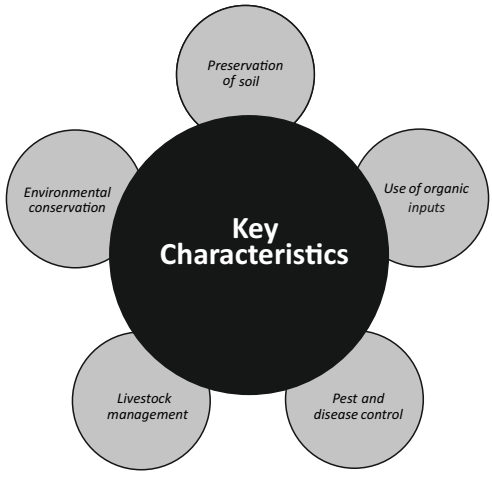
The origins of organic farming can be traced back to the early 1800s, and the term "organic farming" was first coined by Lord Northbourne in his book "Look to the Land" in 1940. Northbourne advocated for a holistic, ecologically balanced approach to farming, which he saw as an "organism." Organic farming methods include crop rotation, green manures and compost, biological pest control, and mechanical cultivation (Kristiansen, et.al, 2006)

Starting in the 1970s, concerns over soil degradation and water pollution caused by intensive farming practices led to increased interest in organic farming among consumers and governments. However, organic farming has actually been practiced in India for thousands of years, where traditional agriculture relied on organic techniques using fertilizers and pesticides derived from plant and animal products.

In the 1960s, India launched the Green Revolution, which focused on introducing hybrid seeds and chemical fertilizers and pesticides to increase agricultural productivity. While this led to a surplus of food grains in the 1990s, it also had negative consequences, such as soil degradation
and increased pesticide use. As a result, both consumers and farmers in India are now gradually shifting back to organic farming due to its perceived health benefits. Organic farming is seen as a more sustainable and healthier alternative to chemical-intensive agriculture. (Harish, 2020)

Organic farming has experienced rapid growth and is currently practiced in more than 120 countries worldwide. In 2020, organic farming was carried out on approximately 75 million hectares (190 million acres) of land globally, accounting for about 1.6% of total farmland worldwide. Among countries with organic farmland, India ranks 8th in terms of land area and 1st in terms of the total number of organic producers as of 2020. (FIBL & IFOAM Year Book, 2020.) India has emerged as a significant supplier of organic herbs, spices, and basmati rice to developed nations, with a total export volume of 888,179.68 metric tons during the 2020-21 period. The export of organic food generated revenue of approximately INR 707,849.52 lakhs (equivalent to1.04 billion USD) during this period. (APEDA, Ministry of Commerce & Industries, Government of India, 2021.)

Characteristics of Organic Farming



Preservation of soil fertility: Organic farmers maintain soil fertility by promoting organic matter levels, encouraging soil biological activity, and minimizing mechanical intervention that can harm soil structure and health.

Use of organic inputs: Organic farmers rely on relatively insoluble nutrient sources that are made available to plants through the action of soil microorganisms. This includes the use of legumes and biological nitrogen fixation, as well as recycling of organic materials such as crop residues and

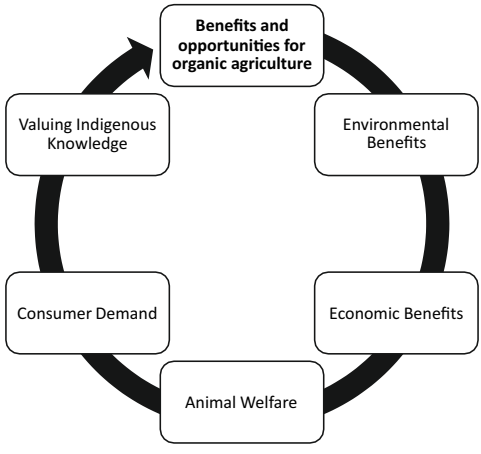
Pest and disease control: Organic farmers use a variety of methods to control pests, diseases, and weeds, including crop rotations, natural predators, organic manuring, resistant varieties, and limited use of thermal, biological, and chemical interventions.

Livestock management: Organic farmers manage livestock in ways that are mindful of their evolutionary adaptations, behavioral needs, and welfare. This includes providing adequate nutrition, housing, health care, breeding, and rearing.

Environmental conservation: Organic farming pays careful attention to the wider impact of the farming system on the environment, including conservation of wildlife and natural habitats. (Gaur, 2016)

Need of Organic Farming

Choosing organic agriculture can be a beneficial option for farmers who prioritize ecological balance, as it holds promise for the present and future. This is particularly relevant as agrochemicals, which are produced from non-renewable fuel sources, are becoming scarcer and costlier. Organic products have gained widespread acceptance worldwide, and farmers' markets



- **Environmental Benefits**: Organic agriculture provides ecological services like crop protection, yield stability, and system resilience. It also reduces chemical residues in food and the environment while minimizing negative environmental impacts.
- **Economic Benefits**: The economic performance of organic farming is often equivalent to conventional farming. Organic agriculture provides opportunities for rural and regional development, while dynamic review of policies and standards ensures reliable and credible standard-setting processes and certification schemes.
- **Animal Welfare**: Organic farming maintains high standards of animal welfare and encourages the extensive management of livestock, paying full regard to their evolutionary adaptations, behavioral needs, and animal welfare issues with respect to nutrition, housing, health, breeding, and rearing.
- **Consumer Demand**: There is strong consumer demand for organic products due to the health and environmental benefits they offer. Organic food has brand recognition and is widely accepted throughout the world.
- **Valuing Indigenous Knowledge**: Organic agriculture values and respects indigenous knowledge and traditional farming practices. It encourages the use of traditional and local crop varieties, promoting crop diversity and preserving genetic resources for future generations (Kristiansen, et.al, 2006)

Himachal Pradesh

Organic agriculture involves managing the agro-ecosystem independently, based on the soil's primary production capacity under local conditions. It is an essential aspect of sustainable development, conserving soil fertility and preventing soil erosion, reducing pollution and the usage of non-renewable natural resources. The demand for organic products is increasing rapidly in

Himachal Pradesh, and the state has significant potential for promoting organic farming. (Singh & Thakur, 2022). Himachal Pradesh plans to establish 200 biological communities and convert an additional 2000 hectares of land to organic farming. Already, 22,000 hectares of land are under organic farming, with 40,000 farmers participating in the initiative. The state government encourages organic farming through various programs, including the Paramparagat Krishi Vikas Yojana, Subhash Palekar Natural Farming, and Zero Budget Natural Farming programs. Collaborations between institutions, such as the Department of Organic Agriculture and Natural Farming College of Agriculture, Himachal Pradesh State Agriculture University, Palampur, CSK HPKV, Palampur, and the National Centre of Organic Farming, Ghaziabad, are working towards developing a package of practices for organic vegetable production.

Organic Farming Policy: Vision "Organic Himachal Pradesh"

1. Organic farming is widely practiced by the farmers of the state and they benefit from organic farming, economically and ecologically.
2. Farmers and people enjoy pesticide free safe food, vegetables, fiber, fruits, milk and water; thereby, reducing human health risks.
3. Youth of the state become engaged in self-employment in the organic agribusiness and organic villages based agro-tourism.
4. Himachal as a state contributes to the global goals of reducing carbon foot prints, environmental health and agro-biodiversity conservation. (Department of Agriculture, Government of Himachal Pradesh)

Objectives of the study

1. To study the challenges regarding organic farming in Himachal Pradesh
2. To provide suggestions and ideas on organic farming for its betterment.

Research Methodology

The present study is a comparative and an exploratory study that aims to find out the challenges of organic farming in Himachal Pradesh regarding the environmental conditions, uses of chemicals, ecological system and the socio-economic conditions of the farmers as well. The data gathered for the study mainly consists of the secondary sources:

1. Books
2. Journals
3. Ministry of Agriculture
4. Directorate of Agriculture
5. Official documents of the various Governmental Organizations.

II. Analysis and Interpretation

While organic farming has several benefits, it also poses significant challenges for farmers, particularly those in Himachal Pradesh. Organic farmers in this region face a range of obstacles, including limited access to technology, lack of training and support, high production costs, and difficulty in marketing the products. Moreover, the transition to organic farming requires significant investment in time and resources, and the yield may be lower than conventional farming in the short term.

Challenges of Organic Farming in Himachal Pradesh :

Organic farming in Himachal Pradesh faces numerous challenges that need to be addressed for it to be successful. These challenges include biomass shortage, loss of crop yield, supply and demand disparities, time, high MRP, lack of special infrastructure, absence of supportive policy, organic pest management failure, scarcity of high-quality seeds, lack of storage, transport & organized marketing system, lack of awareness and guidelines for organic farming, and the complexity and high cost of the organic certification system. The challenges can be broadly categorized into five sub-topics: production, marketing, policy, technology, and certification. Overcoming these challenges will require significant efforts from the government, farmers, and other stakeholders involved in the organic farming value chain.

Based on the challenges of organic farming in Himachal Pradesh, we can categorize them into the following major sub-topics:

Challenges of Organic Farming

Resource constraints	Biomass shortage, Lack of water resources, Fencing issues
Supply and demand disparity	Lack of organic mandi, Transportation issues, Lack of local demand for organic produce
Organic farming infrastructure	Lack of special infrastructure, Lack of storage, transport & organized organic marketing system
Technical knowledge	Lack of awareness and guideline for organic farming, Organic pest management failure, Lack of high-quality seeds
Certification and policy issues	Complexity and high cost of organic certification system, Absence of supportive policy

- **Input management and biomass shortage:** The availability of organic matter and its adequacy to fulfill crop nutrient requirements is a significant

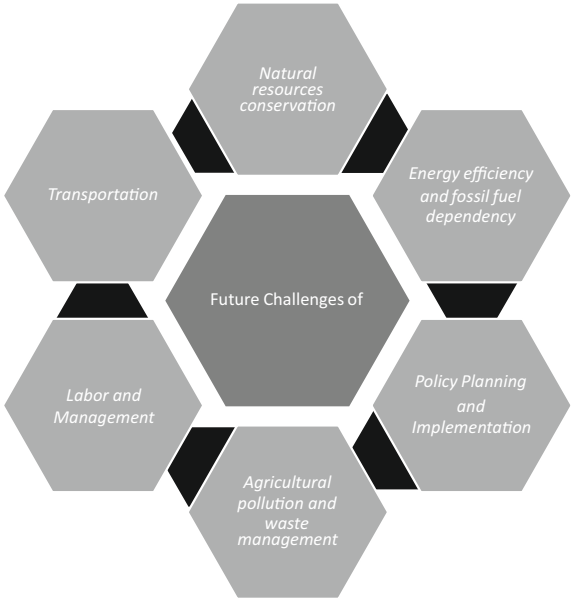
challenge faced by organic farmers in Himachal Pradesh. The shortage of biomass poses a major hurdle in meeting the nutrient demands of crops, resulting in lower yields and decreased soil fertility.

- **Supply and demand disparity:** While there is a growing demand for organic produce in urban areas, it is difficult to meet this demand due to a lack of infrastructure and distribution networks. Fruits and vegetables are perishable, making it challenging to transport them over long distances.
- **Time and labor-intensive:** Organic farming demands greater engagement and labour- intensive farming practices than chemical/mechanical agriculture. This makes it difficult for a single farmer to produce crops using only organic means, resulting in lower yields than industrial agriculture.
- **High MRP:** Organic products are more expensive than their non-organic counterparts, as the extra care required to grow them increases their cost. As a result, not all consumers are willing to pay the higher price for organic products.
- **Lack of infrastructure:** Despite the increasing adoption of organic farming practices, there is a lack of proper storage facilities, transportation, and organized marketing systems in place to support the growth of the organic industry.
- **Absence of supportive policy:** The lack of supportive government policies and incentives for organic farming is a significant challenge, making it difficult for farmers to transition from conventional to organic practices.
- **Organic pest management failure:** Traditional pest control techniques are not effective in organic farming, as weaker organic pesticides are unable to control pests and diseases. This often leads to crop failure, adding to the challenges faced by organic farmers.
- **Scarcity of high-quality seeds:** The market is dominated by hybrid seeds that are sensitive to fertilizers and chemicals, while indigenous seeds more suited to organic farming practices are overlooked. The scarcity of high-quality organic seeds is a significant barrier to farmers looking to transition to organic farming.
- **Lack of storage, transport, and organized marketing system:** Inadequate agricultural infrastructure and cold storage facilities lead to a deterioration of crops. Poor road infrastructure also results in poor and delayed access to farmer markets, making it difficult for farmers to sell their produce.
- **Lack of awareness and guidelines for organic farming:** Many farmers in India lack proper knowledge and training on organic farming and its advantages over traditional practices. The absence of adequate research and development support further compounds the problem.

- **Complexity and high cost of organic certification:** The complex and expensive organic certification process is a significant hurdle for small landholders looking to transition to organic farming. The process can take up to three years, making it a daunting task for many farmers.

III. Future Challenges of Organic Farming

Organic farming faces a number of challenges that must be addressed to ensure its continued growth and success. Some of the major future challenges include preserving natural resources, conserving soil, ensuring adequate water availability, reducing fossil fuel use, establishing effective policy planning,



addressing agricultural pollution, protecting wetlands, using farmland as a waste processor, addressing noise and nuisance issues, managing labor and transportation, and reducing air pollution. These challenges require careful attention and planning to ensure that organic farming continues to be a viable and sustainable option for agriculture in the future.

IV. Conclusion & Suggestions

Organic farming is a sustainable and environment friendly farming practice that has gained popularity over the past few decades. However, it still faces a range of challenges in its implementation and future development. Challenges in organic farming include natural resources, soil conservation, water availability, fossil energy, policy planning, agricultural pollution, wetland protection, farmland as a waste processor, noise, and nuisance, labour, management, transport, and air issues. Many of these challenges are linked to climate change, which is becoming a more pressing issue in the agricultural sector.

Organic farming in Himachal Pradesh offers a sustainable and environment friendly alternative to conventional agriculture. However, it still faces several challenges that need to be addressed. The challenges faced by organic farming in Himachal Pradesh and future challenges need to be addressed by policymakers, researchers, and farmers. Governments can provide support for organic farming by creating policies that encourage the development of the organic farming sector, investing in research and development of new organic farming technologies, and providing training and education for farmers. Addressing these challenges will help organic farming to become a more viable and sustainable farming practice, and ensure that it continues to provide high-quality produce for consumers while minimizing environmental impact.

Suggestions for Policy improvement

Following are the suggestions that may help in improving current policies for organic farming: Clear objectives: Authorities must do an in-depth policy review and have defined objectives.

Ensure Participation: The government should ensure the engagement of all relevant societal stakeholders, their involvement in policy making and various initiatives is taken into account.

Current status Analysis: Before policy making, it is strongly advised to do a thorough examination of this sector in the state and its societal implications.

Assigning Responsibilities: Responsibilities must be assigned too many agencies that collaborate under one principal government agency accountable for policy execution.

Establishment of Bridging Body: A permanent bridging entity must be formed to act as a link between the government and associated organic sector institutions.

Research and Development: The government must guarantee that scientific data and relevant information regarding the organic agricultural sector are collected. This information was beneficial in developing a policy framework for the relevant sector.

Impact Assessment: The government must encourage and emphasize research and studies related to the scientific impact evaluation of policies in order to make the appropriate authorities aware about the policy's impact on the relevant sector.

Review of Policies: Timely policy review is required to ensure the efficiency and relevance of the formulated policies. This enables policymakers to modify regulations in response to current demand in the organic industry.

Education and Awareness: It is highly suggested that activities for education

and awareness of organic food consumers be undertaken.

Scientific Monitoring: Authorities must provide thorough scientific monitoring of policy impacts on the ground level prior to policy implementation.

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Election Reforms in India: The issue of One Nation One Election; Simultaneous Parliamentary and Assembly Elections

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Abstract

In India the most important issue of electoral reforms is the simultaneous parliamentary and state assemblies' elections. It has become an important issue before the government institutions and before the conscious citizen of India that how to minimise the election schedule and election expenditure so that the justice can be given to the people and their money. The National Commission to Review the Working of the Constitution, 2001, noted in its report that "the holding of general elections in India is equal to holding them for Europe, the United States, Canada, and Australia all put together." The issue of simultaneous elections came up for the first time in 1982 with the recommendation of the Election commission of India. It is also suggested by the law commission in 1999. Various Governmental bodies such as NITI Aayog report, Law commission report, 79^{h} Report of the Parliamentary standing Committee and Election Commission of India's recommendations on simultaneous elections of Lok Sabha and state Legislative assemblies etc. favoured for simultaneous elections of Lok Sabha and state Legislative assemblies. This election reform will face multiple amendments in the Constitution of India such as Article 83, Article 172, Article 85(2) (b),Article 174 (2) (b),Article 75,Article 164,Article 168,Article 368,Article 234K. There are many challenges also such as it will raise the question of the Doctrine of the Basic Structure of the Constitution. It will also affect the Indian party culture and nature of diversity in India. But on broad basis it will save the time and money of the People and of the Government.

Keywords: *Simultaneous Elections, Election Commission, Government Expenditure, Legislative Assemblies, Parliamentary Democracy*

I. Introduction

It won't be unreasonable to say that the Indian democracy is perennially in an election mode. Barring a few exceptional years within a normal five year tenure of Lok Sabha, the country witnesses, on an average, elections to about 5-7 state Assemblies every year. Now it has become an important issue before the government institutions and before the conscious citizen of India that how to minimise the election schedule and election expenditure so that the justice can be given to the people and their money. One big and important solution for the problem is perhaps one nation one election or simultaneous elections. If we define the term simultaneous elections, ideally simultaneous elections should

imply that elections to all the three tiers of constitutional institutions take place in a synchronized and co-ordinated way. What this effectively means that a voter casts his vote for electing members for all tiers of the government on a single day, the third tier institutions is primarily a state subject as per the Constitution of India. Further, considering the facts that elections to the third tier institutions are directed and controlled by the state Election Commissions and their sheer numbers in the country is significantly large, it would be impractical and possibly impossible to synchronize and align election schedules to the third tier with that of Lok Sabha and State Assembly elections, (Debroy, B, & Desai, K: 2017). In ideal sense the simultaneous elections means holding only Lok Sabha and State Assembly elections in a same time together. In such a scenario, a voter would normally cast his/her vote for electing members of Lok Sabha and State Assembly on a single day at the same time. To clarify further, simultaneous elections do not mean that voting across the country for Lok Sabha and State Assemblies needs to happen on a single day. It can be conducted in a phase- wise manner as per the existing practice provided voters in a particular constituency vote for both State Assembly and Lok Sabha the same day, (Debroy, B, & Desai, K:2017).India is a largest and emerging strongest democracy of the world. In India our constitution maker's adopted the parliamentary form of government from Britain. In parliamentary form of government the issue of election is more focused as compare to the other forms of governments. The elections in every forms of government are debatable in negative as well as the positive grounds. In India the most important issue of electoral reforms is the simultaneous parliamentary and state assemblies' elections. There are many issues of electoral reforms in India which have been discussed for decades. There has been a growing concern over the years in India about several aspects of electoral reforms. The issue of electoral reforms has taken up by numerous government committees in recent past, viz. Goswami Committee on Electoral Reforms, Vohra Committee Report, Indrajit Gupt Committee on funding of elections, Law Commission Report on Reform of the electoral Laws, National Commission to review the Working of the Constitution of India-proposed Electoral reforms (2004) and the second administrative Reforms Commission etc.,(Loura, J :2014).Simultaneous elections for Union and State legislatures has been a main topic to discuss in Indian political environment . Currently three-four states in India go for elections every year. This undermines the working of the union government as the regime in power cannot take tough decisions due to the fear of a backlash in the round of assembly election. The simultaneous elections will not only ensure that governments at the centre and the states carry out their responsibilities in smooth manner but also curtail unnecessary election expenditure, which is in billions,(Srinivasa, T. S:2023).

According to the Election Commission of India, the size of the electorate for the 2009 elections to the 15th Lok Sabha was more than 714 million. The National Commission to Review the Working of the Constitution, 2001, noted in its

report that "the holding of general elections in India is equal to holding them for Europe, the United States, Canada, and Australia all put together." Successful administration of the electoral process requires more than 50 lakh personnel and almost 1 million (10 lakh) polling booths. Millions of security personnel are required to promote a peaceful and incident-free voting experience. The 2004 report on Proposed Electoral Reforms, the Election Commission concurred with the National Commission to Review the Working of the Constitution that there should be common rolls for all elections, with the Parliamentary and Assembly rolls adapted to suit the needs of local bodies elections. This is primarily recommended by the Commission for the purpose of saving on expenditure and to make the process more efficient, (Background paper on electoral reforms, Ministry of law and justice Government of India: 2010)

The issue of simultaneous elections came up for the first time in 1982 with the recommendation of the Election commission of India. It is also suggested by the law commission in 1999.At party level the issue of simultaneous elections was raise by the Bharatiya Janta Party in its agenda for the Lok Sabha elections in2014. In January 2015, the department- Related Parliamentary Committee on Personnel, Public Grievances, law and justice, in its 79th Report, discussed the feasibility of holding simultaneous elections. Later, the NITI Aayog, in its discussion paper, recommended setting up of a working group of stakeholders for deciding a road- map for synchronized elections. In May 2018, the Chief Election Commission showed its support for holding simultaneous polls as long as financial and legal challenges can be overcome. The proposed scheme envisages conducting elections to the Lok Sabha simultaneously with election to the State Assemblies, (Shrotriya, E., & Pachauri, S: 2021). The recent proposals by the National Institution for Transforming India (NITI Aayog) and other institutions to introduce simultaneous elections in the country are aimed at reducing the numerous administrative disruptions caused by frequent elections, (Shrotriya, E., & Pachauri, S: 2021).Now the simultaneous elections for the Union and State legislatures is concerned to everybody. As we have expressed that three to four states in India go for elections in every year. This undermines the working of the union government as the regime in power cannot take tough decisions due to the fear of a backlash in the next round of assembly polls. The simultaneous elections will not only ensure that governments at the centre and the states carry out their responsibilities in a smooth manner but also curtail unnecessary election expenditure, (Singh, B. P: 2013).

It's quite simple-let the elections for Lok Sabha and Vidhan Sabha be held simultaneously, rather being randomly scattered at any time when the procedures demand them. This achieves several things like, it saves public resources. Each election is mammoth machinery that gobbles up huge amount of funds of the country, (Kaushik, A. K., & Goyal, Y: 2019)

II. Need for Simultaneous Parliamentary and Assembly Elections:

1. Cost of conducting elections every year has a huge impact on the Government exchequer. It was felt that holding simultaneous elections would reduce the massive expenditure incurred for conduct of separate elections every year. Presently, the cost of holding elections for Lok Sabha, Legislative assemblies of States and UTs has been pegged at Rs. 4500 crore by the ECI.
2. With frequent elections and constant application of Model Code of Conduct, the administration is getting adversely impacted. Election lead to imposition of Model Code of Conduct (MCC) in the poll bound State/ area and as a result, the entire developmental programme and activities of the Union and State Governments in the poll bound state would come to a standstill. Frequent elections lead to imposition of MCC over prolonged periods of time which affects the normal governance.
3. Constant deployment of security forces for election makes them unavailable for other important works for which they are actually deployed and trained. It disrupts the normal life of the public, (Parthasarathy, N: 2023).
4. Frequent elections lead to disruption of normal public life and impact the functioning of essential services. If simultaneous elections are held, this period of disruption would be limited to a certain pre-determined period of time. It would free the crucial manpower which is often deployed for prolonged periods on election duties.

To implement this several Constitutional Amendments are needed like:

- Article 83: It deals with the duration of the both houses of the parliament.
- Article 172: It deals with the duration of the State legislative Assemblies.
- Article 85(2) (b): It deals with the power of the president to dissolve the parliament.
- Article 174 (2) (b): It deals with the power of the Governor to dissolve the State legislative Assemblies.
- Article 75: It deals with dissolve of the Lok Sabha.
- Article 164: It deals with dissolve of the State legislative Assemblies.
- Article 168: It deals with procedure for amendment of the Constitution.
- Article 368: It deals with Election Commission of India.
- Article 234K: It deals with state Election Commission.
- Tenth schedule of the Constitution.
- Section 14 and 15 of the representation of people Act 1950.

III. Government institution's recommendations for simultaneous Parliamentary and Assembly elections:

1. NITI Aayog report on simultaneous parliamentary and assembly elections;

The NITI Aayog,s discussion paper on simultaneous parliamentary and assembly elections; the "what", "why" and "How", authored by Bibek Debroy and Kishore Desai, The NITI Aayog has argued that simultaneous election system will enhance the efficacy of Indian Democracy and will also improve governance and initiate electoral reforms (Shivani:2021).

2. Law commission reports on simultaneous parliamentary and assembly elections;

The law commission of India headed by the Honorable former Justice B. P. Jeevan Reddy in its one Hundred Seventieth Report on Reform of Electoral laws 1999 had suggested simultaneous elections to the Lok Sabha and state Legislative assemblies with a view to ensure stability in governance. In its prevalent provisions the commission said the cycle of elections every year and in the out of season, should be put to an end. We must go back to the situation where the elections to the Lok Sabha and all Legislative Assemblies are held at once. It will raise the issue of the use of article 356 of the constitution. Which is of course has come down substantially after the decision of Supreme Court in S R Bommai VS Union of India. (Para7.2.1.1of LCIs 170th report: 1999).

The Law Commission Suggested that the desired goal of one election in every five years cannot be achieved overnight, it has to be achieved in stages. The commission had inter alia suggested.

- Advancing the elections of some legislative Assemblies by making necessary orders so that it can be held with the election of Lok Sabha;
- The election of other legislative Assemblies may be held by making similar adjustment in phases with a view to reducing its frequency until the desired goal of one election for the Lok Sabha and to all Legislative Assemblies simultaneously is achieved.
- If all the political parties co-operate, the necessary steps can be taken without hunting the interest of any political party.
- The constitutional Amendment can solve the problem, such amendments can also provide for extending or curtailing the term of one or more Legislative Assemblies, say for six months or so wherever it is necessary to achieve the said goal;
- If feasible, more appropriate solution may be to hold elections to the Lok Sabha and to all Legislative Assemblies simultaneously but to withhold the result results of elections till after the expiry of term of the Legislative

assembly concerned- the interval not exceeding six months.(law Commission report: *ibid*)

- Again the law commission of India in its draft report of 30 august 2018 on simultaneous elections discussed in detail the possibility of simultaneous election in India. The Commission noted that simultaneous elections cannot be held within the existed framework of the constitution. It needs the amendment in the constitution, the Representation of the people Act 1951 and the Rules Procedure of Lok Sabha and state Legislative assemblies if simultaneous elections of Lok Sabha and state Legislative assemblies to be conducted. The commission noted that holding simultaneous elections of Lok Sabha and state Legislative assemblies will save public money, reduce burden on the administrative setup and security forces, ensure timely implementation of government policies and ensure the administrative machinery is engaged in the developmental activities rather than electioneering.(Law commission Report 30th august 2018).The commission recommended advancing or postponing election timing in certain states, such that election to all state assemblies and Lok Sabha may be held together in 2019. It noted that election of assemblies due before Lok Sabha may be extended to synchronise it with Lok Sabha elections by amending the Constitution. Assembly elections due immediately after Lak Sabha elections can be held with Lok Sabha elections. (Law commission report30th august 2018)

3. 79th Report of the Parliamentary standing Committee on Personnel, Public Grievances, Law and Justice;

The standing committee on personnel, Public Grievances, Law and Justice Chairperson: Dr E. M. Sudarsana Natchiappan summited its report on the feasibility of holding simultaneous elections to Lok sabha and State legislative assemblies on December 17, 2015. The Committee endorsed the idea of holding simultaneous elections to Lok sabha and State legislative assemblies and that it would reduce expenditure, help in countering policy paralysis due to the imposition of model code of conduct, improve delivery of essential services, etc., (Howladar, S :2014).

4. Election Commission of India's recommendations on simultaneous elections of Lok Sabha and state Legislative assemblies;

First annual report of the election commission of India, 1983 the report had suggested that holding of elections at the same to reduce expenditure and effectively use manpower and human recourses. Continuous elections will also affect the daily operation of the government. When the entire administrative organization was frozen, the state and the central government created difficulties for the ordinary people. Separate elections can also lead to duplication of expenditures. In this report the election Commission of India

recommended that the simultaneous elections of Lok Sabha and state Legislative assemblies will enhance the functioning of parliamentary democracy in India, (Shivani :2021).

Election Commission of India after six month of parliamentary standing committee report recommended and told the law ministry for the possibilities of simultaneous elections of Lok Sabha and state Legislative assemblies (Howladar, S:2014). Since the Modi Government came to power in 2014, simultaneous elections have been on the Agenda. This government has already constituted three separate committees as mentioned earlier to look into the possibility of having a system for one nation one election. In an important development this government on 2nd of September 2023 has formed an eight member committee to examine the 'One nation, One election' possibility. Former President Ram Nath Kovind was appointed as chairman of the committee. Union Home minister Amit Shah, Congress MP Adhir Ranjan Chowdhury leader of opposition, Formar Rajya Sabha LoP Ghulam Nabi Azad, former finance commission chairman N.K. Singh, former secretary general Lok Sabha Subhash C. Kashyap, senior advocate Harish Salve and former chief vigilance commissioner Sanjay Kothari are in the committee. The notification added that law minister Arjun Ram Meghwal will attend the committee meeting as a special invitee. The committee is expected to begin functioning immediately and submit its recommendations "at the earliest" (The wire.in)

IV. Challenges:

1. There is no practical way to implement it in a parliamentary democracy. Its implementation involves not only practical challenges, but also complex legal and constitutional considerations. It will require multiple constitutional amendments and amendments to the Representation of the People Act and other laws. The proposal cannot be implemented unless a two- thirds majority in the both Houses of Parliament votes for the necessary amendments and the state government, whose tenures will be affected, are in agreement. It is not possible in the multi-party system that exists in the country. India's vast diversity has given rise to numerous parties in the states, whose interests are defined by local particularities of their respective regions (Hasan Zoya: 2023).
2. The simultaneous elections of Lok Sabha and state Legislative Assemblies will raise the question of the Doctrine of the Basic Structure of the Constitution this will need the extensive amendments to the articles such as 83, 174 and 356 of the Indian Constitution (Law Commission Report 30 Aug 2018).
3. The large concern simultaneous elections is that the ruling party would tend to turn autocratic and will dramatically shrink the choice of the

electorate. It is canvassed that it will be an advantage to the national parties over regional or local parties and national issues might eclipse the local ones, (Karthikeyan, P: 2018).

4. Furthermore, there is no country in the world as big and diverse as India that has managed to hold and sustain simultaneous elections to Federal and Provincial legislatures. South Africa and Sweden still hold simultaneous elections to national and provincial legislatures, however the additional consideration needs to be taken that the electoral system in these countries is based on party- list proportional representation, we cannot expect such political stability in a country like India and it will not be possible to provide for all the situations and eventualities and still protect the spirit of democracy. The very idea of simultaneous elections undermines the parliamentary system itself. It is not feasible to conduct simultaneous elections in Westminster model for long term. The basic features of parliamentary system is that it offers the prerogative of dissolution of legislature to the executive, which will end if the term of central and state legislatures is fixed through amendment of the constitution (Karthikeyan, P.:2018). The introduction of simultaneous elections to the central and state legislature will make article 356 a rule rather than an exception. It would be against the wishes of our constitutional forefathers. B.R. Ambedkar, chairman of Drafting Committee of the Constitution, discussed in reference to Article 356, "Such Articles will never be called into operation and they would remain a dead letter. B.R. Ambedkar (1949).

Possibilities:

People support is needed to do this important Electoral Reform.

A consensus among the political parties is must, especially among small political parties.

Centre state coordination is needed for this big Electoral Reform.

Positive role of election commission, which will practically make this successful.

V. Conclusion:

This much needed issue of simultaneous elections of Lok Sabha and state Legislative assemblies is largely aimed at to reduce and avoid unnecessary people money and will save the precious time of the government and the people. A nation wise healthy debate is needed on this issue. People important support is the main base; People's positive support is needed to implement this important Electoral Reform. Consensuses among the political parties are must, especially among small political parties. Centre state coordination is needed and the Positive role of election commission, which will practically make this successful. Finally it is much needed Electoral Reform for the national spirit of

India which will reduce the expenditure, minimize the corruption and will effectively use human recourses of the country.

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Organic Farming, Environment Sustainability and Human Health in India: Current Status, Challenges and Policy Perspectives

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Abstract

Globally, there is growing awareness of the adverse impact of chemical inputs on soil, environment and human health. Food quality and safety are two vital factors that have attained constant attention in common people. This has promoted both developed and developing countries to shift towards organic farming and organic food products. Organic farming aims for human welfare without harming the environment and follows the principles of health, ecology, fairness and care for all including soil. Organic farming is a societal need; it is not only from the consumer's perspective but also from a farmer point of view. For the transformation of rural agriculture into a well sustainable agriculture, organic farming might become a panacea which can build a base for sustainable agriculture and reimburse conversion cost and maintain the sustainability of soil (Yadava, 2019). The International Federation of Organic Agriculture Movements (IFOAM) defines organic agriculture as; "Organic agriculture is a production system that sustains the health of soils, ecosystems and people. It relies on ecological processes, biodiversity and cycles adapted to local conditions, rather than the use of inputs with adverse effects. Organic agriculture combines tradition, innovation and science to benefit the shared environment and promote fair relationships and a good quality of life for all involved." *According to Food and Agriculture Organization (FAO) "Organic agriculture is a unique production management system which promotes and enhances agroecosystem health, including biodiversity, biological cycles and soil biological activity, and this is accomplished by using on-farm agronomic, biological and mechanical methods in exclusion of all synthetic off-farm inputs". Globally organic agricultural area has expanded by 50 per cent in the past decade. Organic agricultural land was reported 76.4 million hectares in 2021. This constituted 1.6 per cent of the total farmland. Organic farmland increased by 1.7 per cent in 2021 over 2020. The region with the most organic agricultural land was Oceania, with 36.0 million hectares, followed by Europe with 17.8 million hectares, Latin America (9.9 million hectares), Asia (6.5 million hectares), Northern America (3.5 million hectares) and Africa (2.7 million hectares). India holds a unique position among 191 countries practicing organic agriculture. As per the available statistics, India's rank 6th in terms of World's Organic Agricultural land and 1st in terms of total number of producers in 2021 (FIBL & IFOAM Year Book, 2023). Present Paper is an attempt to understand the concept, historical perspectives and basic principles of organic farming and its impact on environment sustainability and human health. The study further workout the current status of organic farming in India, various issues and challenges associated with organic farming and government policy perspective.*

Keywords: *Organic farming; Environment Sustainability; Human Health; Ecological; Crop Rotation;*

I. Introduction

Globally, there is growing awareness of the adverse impact of chemical inputs on soil, environment and human health. Food quality and safety are two vital factors that have attained constant attention in common people. This has promoted both developed and developing countries to shift towards organic farming and organic food products. Organic farming aims for human welfare without harming the environment and follows the principles of health, ecology, fairness and care for all including soil. Growing environmental awareness and several food hazards (e.g. dioxins, bovine spongiform encephalopathy, and bacterial contamination) have substantially decreased the consumer's trust towards food quality in the last decades. Intensive conventional farming can add contamination to the food chain. For these reasons, consumers are searched for safer and better foods that are produced through more ecologically and genuinely by local systems. There has also been a significant sensitization of the global community towards environmental preservation and assuring of quality food during the last two decades. After almost a century of development organic agriculture is now being incorporated by the mainstream and shows great promise commercially, socially and environmentally. Organic farming and food processing practices are wide-ranging and necessitate the development of socially, ecologically, and economically sustainable food production system. Organically grown food and food products are believed to meet these demands (Rembialkowska, 2004).[i] In recent years, organic farming as a cultivation process gaining popularity (Dangour et al., 2010).[ii] Organically grown foods have become one of the best choices for both consumers and farmers. Organically grown foods are part of go green lifestyle (Das et al., 2020).[iii] Since, globally there is growing awareness of the adverse impact of chemical inputs on soil, environment and human health. This has promoted both developed and developing countries to shift towards organic farming and organic food products. Organic farming systems have attracted increasing attention over the last one decade because they are perceived to offer some solutions to the problems currently besetting the agricultural sector (Nedumaran, et al., 2020).[iv] Organic farming has the potential to provide benefits in terms of environmental protection, conservation of non-renewable resources and improved food quality. Organic farming is a societal need; it is not only from the consumer's perspective but also from a farmer point of view (Charyula and Dwivedi, 2016)[v] For the transformation of rural agriculture into a well sustainable agriculture, organic farming might become a panacea which can build a plinth for sustainable agriculture and reimburse conversion cost and maintain the sustainability of soil (Yadava, 2019).[vi] Organic farming aims for human welfare without harming the environment and follows the principles of health, ecology, fairness and care for all including soil. The modern concept of organic farming combines the tradition, innovation and science. Agricultural development policy for developing countries needs to focus on increasing the productivity of

the land under cultivation, with lower costs, higher efficiency of products with little or no damage to both humans and the environment. Organic Farming is an amalgamation of innovation and science to promote a sustainable relationship between plants, wildlife, and humans (Babu and Karanakaran, 2021).[vii] They help promote a balanced supply of nutrients, keeping the plants healthy, enhancing soil biological activity and nutrient mobilization in the soil. Due to Organic Farming practices, there has been an increase in the soil water retention capacity and a decrease in the acidity and salinity of soil. Organic Farming also helps to supply food for microorganisms and earthworms beneficial for soil fertility.

According to the latest data from the International Federation of Organic Agriculture Movements (IFOAM), the global organic agricultural area has expanded by 50 per cent in the past decade. Australia is the country with the most organic agricultural land; it is estimated that 97 percent of the farmland is extensive grazing areas. Argentina is second, followed by France in third place, the first time a European country holds this position. The ten countries with the largest organic agricultural areas have a combined total of 59.6 million hectares and constitute almost 80 percent of the world's organic agricultural land. According the FiBL survey 2023, more than 91 per cent of the producers were in Asia, Africa, and Europe. The country with the most organic producers was India (1599010), followed by Uganda (404246) and Ethiopia (218175). India holds a unique position among 191 countries practicing organic agriculture. As per the available statistics, India's rank 6th in terms of World's Organic Agricultural land and 1st in terms of total number of producers in 2021 (FIBL & IFOAM Year Book, 2023).[viii]

2. Needs of Organic Farming:

Organic farming plays a significant and protective role in environmental conservation. The effect of organic and conventional agriculture on the environment has been extensively studied over the years. It is believed that organic farming is less harmful to the environment as it does not allow synthetic pesticides, most of which are potentially harmful to water, soil, and local possible and aquatic wildlife (Oquist et al., 2007). The technologies involved during the inception of green revolution supported by policies and further propelled by agrochemicals, machinery and irrigation were the main driving forces for the enhanced agricultural production and productivity (Roychowdhury et al., 2013). Despite the fact that the food security of India was definitely addressed by these technologies (Charyulu and Biswas, 2010), an important setback was that the farmers using these technologies were still had to depend upon the purchased inputs. With manufacturing of fertilizers and pesticides as the two major inputs of Green Revolution (GR) technologies, an important point of consideration was the need for fossil fuels and/or expensive energy which are associated with serious environmental and health problems.

Insecticides and herbicides in ideal condition poisonous for target group only, for non-target group and human it is safe but this principle is not followed strictly and indiscriminate use of these chemicals put human life and ecosystem health on dander (Aktar et al., 2009). All these thing and unsustainability issue associated with modern agriculture force us to look back in history to know either we are not doing any mistake by depending on off farm inputs because crop production is a recycle system of nature by putting too much off farm input, we are making it fragile day by day (Balachandran, 2004). One of such natural, recyclable and sustainable approach of farming is Organic farming. It is the effective and cost-efficient way to achieve sustainable development in the agriculture sector. Organic source of nutrient also helps to combat with the problem of multi nutrient deficiency and low organic content in our soil which is affecting productivity of major food crops at farmer field (Singh, 2019). With the increase in population our compulsion would be not only to stabilize agricultural production but to increase it further in sustainable manner. The scientists have realized that the 'Green Revolution' with high input use has reached a plateau and is now sustained with diminishing return of falling dividends. Thus, a natural balance needs to be maintained at all cost for existence of life and property. The obvious choice for that would be more relevant in the present era, when these agrochemicals which are produced from fossil fuel and are not renewable and are diminishing in availability. It may also cost heavily on our foreign exchange in future.

3. Objective of the study:

Organic Farming in India has its roots in traditional agricultural practices that evolved in countless villages and farming communities over the millennium. Organic Farming is a holistic production and enhances ago-ecosystem health, including biodiversity, biological cycles, and soil biological activity. India is endowed with various types of naturally available organic form of nutrients in different parts of the country and it will help for organic cultivation of crops substantially. Given this background the present paper is based on following objectives:

1. To understand the concept, historical perspectives and basic principles of organic farming and its impact on environment sustainability and human health.
2. To work out the current status of organic farming in India, various issues and challenges associated with organic farming.

4. Data and Methods:

This paper is based only on secondary data. Information about organic farming and its practices made both in India and abroad were collected from the published sources, such as publications of European Union (EU), International

Federation of Organic farming Movements (IFOAM), International Trade Centre (ITC), National Program of Organic Production (NPOP), Agricultural Processed Food Products and Export Development Authority(APEDA), International Competence Centre for Organic Agriculture (ICCOA), National Centre of Organic Farming (NCOF), Reports, Journals, Periodicals and Newspapers etc. Simple average and percentage methods with excel application have been used to work out and interpretation of the results.

5. Concept and Definitions of Organic Farming:

The British botanist Sir Albert Howard is often referred to as the father of modern organic agriculture. From 1905 to 1924, he worked as an agricultural adviser in Pusa, Bengal, where he documented traditional Indian farming practices and came to regard them as superior to his conventional agriculture science. His research and further development of these methods is recorded in his writings, notably, his 1940 book, An Agricultural Testament, which influenced many scientists and farmers of the day. Present days many other practices such as *Rishi Krishi*, *Natural Farming, Homa Farming, Panchgavya Krishi*, and *Bio-Dynamic Farming* and *Sustainable Farming* are associated with organic farming in India as well as Globally.

Organic farming is a method of farming system which primarily aimed at cultivating the land and raising crops in such a way, as to keep the soil alive and in good health by use of organic wastes (crop, animal and farm wastes, aquatic wastes) and other biological materials along with beneficial microbes to release nutrients to crops for increased sustainable production in an eco-friendly and pollution free environment (Narayanan, 2005;[xv] Guruswamy and Gurunathan, 2010;[xvi] Makadia and Patel, 2016).[xvii]

The International Federation of Organic Agriculture Movements (IFOAM) defines organic agriculture as; "*Organic agriculture is a production system that sustains the health of soils, ecosystems and people. It relies on ecological processes, biodiversity and cycles adapted to local conditions, rather than the use of inputs with adverse effects. Organic agriculture combines tradition, innovation and science to benefit the shared environment and promote fair relationships and a good quality of life for all involved.*" As per the definition of United States Department of Agriculture (USDA) study team on organic farming, *"Organic farming is systems which avoids or largely excludes the use of synthetic inputs (such as fertilizers, pesticides, hormones, feed additives etc.) and to the maximum extent feasible rely upon crop rotations, crop residues, animal manures, off-farm organic waste, mineral grade rock additives and biological system of nutrient mobilization and plant protection".*

Food and Agriculture Organization (FAO) defines organic agriculture as; *"Organic agriculture is a unique production management system which promotes and enhances ago-ecosystem health, including biodiversity, biological cycles and soil biological activity, and this is accomplished by using on-farm agronomic, biological and mechanical*

methods in exclusion of all synthetic off-farm inputs".

National Program on Organic Production (NPOP), described organic agriculture as, *"Organic agriculture is a system of farm design and management to create an eco-system which can achieve sustainable productivity without the use of artificial external inputs such as chemical fertilizers and pesticides".*

From the above definitions, it is clear that philosophically organic farming means, 'farming in spirits of organic relationship. In this system everything is connected with everything else'. Since organic farming means placing farming on integral relationship with all essential components, as explained in the following figure:

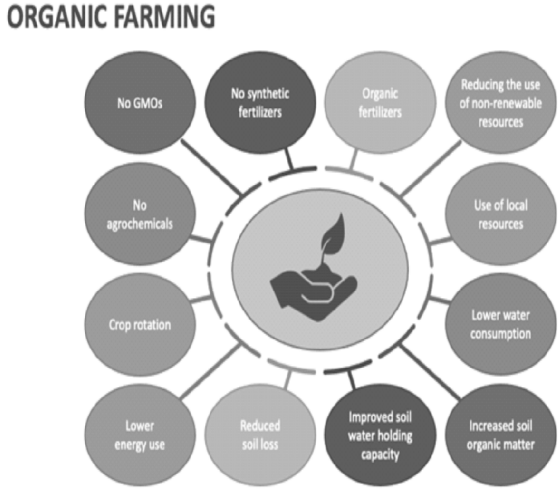


Figure No:1

6. History and Principles of Organic Farming:

The term 'organic farming' is getting popularity in recent times, but it was practiced 10000 years back when ancient farmers started cultivation depending natural sources only. There is brief references of several organic inputs in our literature like, Rig-Veda, Ramayana, Mahabharata, Kautilya,s Arthashthra, etc. In fact, organic agriculture has its roots in traditional agricultural practices that evolved in countless villages and farming communities over the millennium. Major milestones in the area of organic farming are presented in Table:1

Table 1:
Historical Perspective of Organic Farming

Oldest practice: - 10000 years old, dating back to 'Neolithic age, practiced by ancient civilization like Mesopotamia, Hwang Ho basin etc.
Ramayana: (All dead things - rotting corpse or stinking garbage returned to earth are transformed into wholesome things that nourish life. Such is the transformation of mother earth - as interpreted by C. Rajagopalachari).
Mahabharata (5500 BC): Mention of Kamdhenu, the celestial (holy) cow and its role on human life and soil fertility
Kausalya's Arthashastra (300 BC): Mentioned several manures like oil cake, excreta of animals.
Brihad-Sanhita (by Varahmihir): Described how to choose manures for different crops and the methods of manuring.
Rig-Veda (2500-1500 BC): Mention of organic manure in Ria-Veda 1, 161, 10, between 2500- 1500 BC, is Green Manure in Atharva Veda II 8.3, (1000 BC). In Sukra (IV, V, 94, 107-112) it is stated that to cause healthy growth the plant should be nourished by dungs of goat, sheep, cow, water as well as meat. A reference of manure is also made in Vrksayurveda by surpala (manuscript, oxford, No 324 B, Six, 107-164)
Holy u; -an (590 AD): At least one third of what you take out from soils must be returned to it implying recycling or post-harvest residue.

Source: Bhattacharya, P and G. Chakrabotry; (2005);[xviii] "Current Status of Organic Farming in India and other Countries" Indian Journal of Fertilisers. Vol. 1 No.9; December 2005. Pages. 111-123

The modern organic movement is radically different from its original form and it now has environmental sustainability at its core in addition to assurance of healthy soil, healthy food and healthy people. In today's terminology it is a method of farming system which primarily aims at cultivating the land and raising crops in such a way, as to keep the soil alive and in good health by use of organic wastes (crop, animal and farm wastes, aquatic wastes) and other biological materials along with beneficial microbes (bio-fertilizers) to release nutrients to crops for increased sustainable production in an eco-friendly and pollution free environment.

The organic farming is based on following principles:

- Nature is the best role model for farming, since it does not use any inputs nor demand unreasonable quantities of water.
- The entire system is based on intimate understanding of nature's ways.

The system does not believe in mining of the soil of its nutrients and do not degrade it in any way for today's needs.

- The soil in this system is a living entity
- The soil's living population of microbes and other organisms are significant contributors to its fertility on a sustained basis and must be protected and nurtured at all cost. The total environment of the soil, from soil structure to soil cover is more important.

The International Federation of Organic Agriculture Movements (IFOAM, 1998) has suggested the basic four principles of organic farming, i.e. the principles of health, care, ecology and fairness, which is presented in following figure:2

Figure No:2

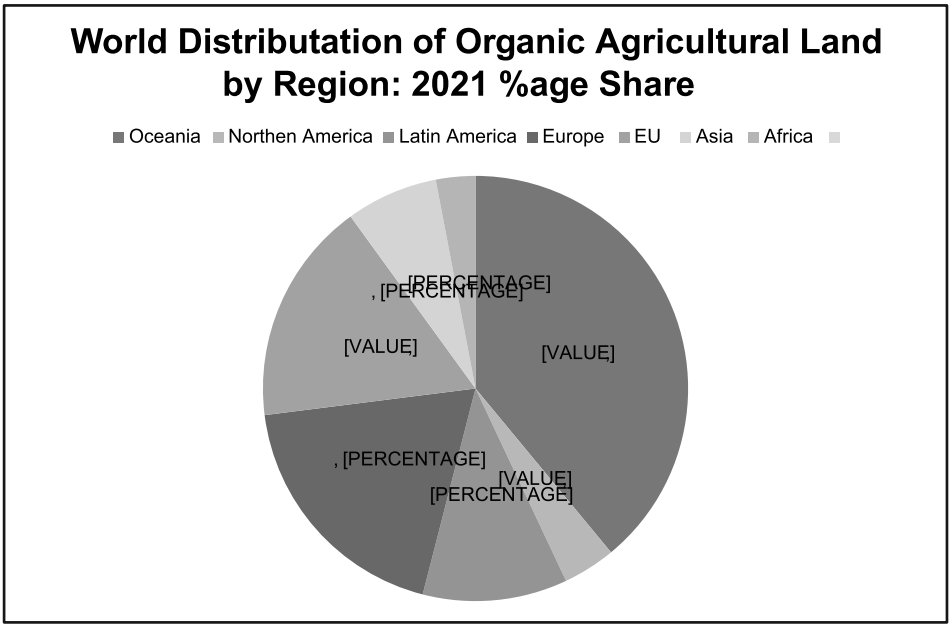
Principles of organic farming (adapted from IFOAM, 1998)

7. Result and Discussion:

7.1 Global Status of Organic Agriculture: Globally, there is awareness of the adverse impact of chemical inputs on soil, environment and human health. As per latest data of organic farming (Organic World, 2023). Globally organic agricultural land was reported 76.4 million hectares in 2021. This constituted 1.6 per cent of the total farmland. Organic farmland increased by 1.7 per cent in 2021 over 2020. The region with the most organic agricultural land was reported in Oceania, with 36.0 million hectares, followed by Europe with 17.8 million hectares, Latin America (9.9 million hectares), Asia (6.5 million hectares), Northern America (3.5 million hectares) and Africa (2.7 million hectares). Oceania has 39 per cent of the global organic agricultural land. Europe, a region that has had a very constant growth of organic land over the years, had over 19 per cent of the world's organic agricultural land, followed by Latin America with almost 11 per cent as shown in the following figure :3. Asia account just 4

per cent share in total world organic agriculture.

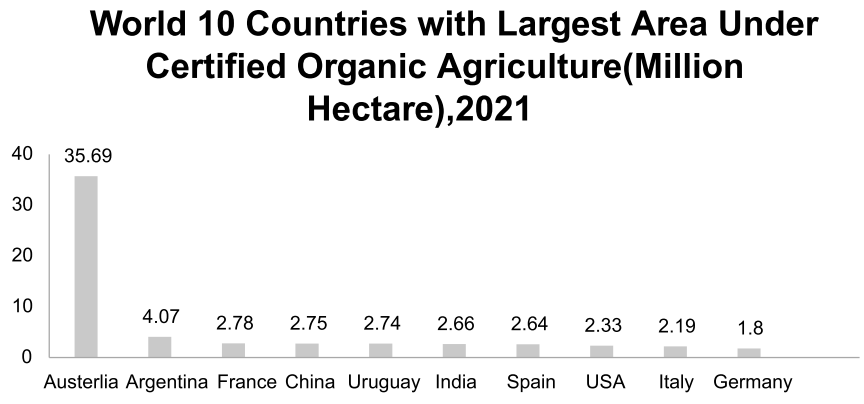
Figure :3 Region Wise Organic Land in World



Source: https://www.fibl.org/en/shop-en/1254-organic-world-2023

According to the latest data from the International Federation of Organic Agriculture Movements (IFOAM), the global organic agricultural area has expanded by 50 per cent in the past decade. Australia is the country with the most organic agricultural land with 35.69-million-hectare, Argentina hold second position in organic area with 4.07 million hectares area, followed by France with 2.78 million hectares land under organic farming. It is observed that first time a European country holds this position. The ten countries with the largest organic agricultural areas have a combined total of 59.6 million hectares under organic area and it is noticed that 97 per cent of the farmland is extensive grazing areas. These ten countries accounted almost 80 percent of the world's organic agricultural land which has been represented in the figure no.4. below.

Figure:4 Area Under Certified Organic Agriculture



Source: https://www.fibl.org/en/shop-en/1254-organic-world-2023

5.2 Current Status of Organic Farming in India: Indian economy is one of the fastest growing economies among the developing countries in the world. Agriculture is the major source of livelihoods, particularly in rural areas, where 55 per cent of people have been living. Agriculture still contributes significantly to export earnings and is an important source of raw materials as well as demand for many industries. The agriculture sector in India has made enormous stride in the past 60 years. The green revolution has been the cornerstone of India agricultural achievement, transforming country from the stage of food deficiency to self-sufficiency by use of high yielding varieties and higher level of inputs of fertilizers and pesticides. During the post Green Revolution period, the production of food grains has increased four-times, from 50.82 million tons in 1950-51 to 329.69 million tons on 2022-23(GOI, Economic Survey 2022-23). India along with other third world countries at large had been practically followed an organic agriculture till the 50's decade (World Organic Agriculture & TSR report), but it become more popular in the 90's. India is bestowed with lot of potential to produce all varieties of organic products due to its various Argo-climatic regions. In several parts of country, the inherited tradition of organic farming is some added advantages. India holds a unique position among 191 countries practicing organic agriculture. About 2.66 million hectares of farmland was under organic cultivation in 2021. As per the available statistics, India ranked 6th in terms of World's Organic Agricultural land and 1st in terms of total number of producers as per 2021 data (FiBL report ,2023). But the area under organic agriculture is very low as compared to total agricultural Net Sown Area of the country, which suggest further efforts on government level to cover more and more area under organic farming for

sustainable growth of agriculture and environment sustainability. The latest data of area, production and export on organic farming in India is presented in table:2. As on 31st March 2022 total area under organic certification process, registered under (National Programme for Organic Production) is 9119865.91 hectares.

Table No:2 Current Status of Organic farming in India During 2021-22

Area (Ha.)	Cultivated Area (Organic + In Conversion)	4726714.74 Ha.
	Wild Harvest Collection Area	4393151.17 Ha.
	Total Area (Cultivated + Wild Harvest)	9119865.91 Ha.
Production (MT)	Farm Production	3410195.02 MT*
	Wild Harvest Production	20540.63 MT*
	Total Production	3430735.65MT*
Total Farmers	Numbers of Farmers	2480859
Organic Export	Total Export Quantity	460320.40MT*
	Total Export Value (INR)	5249.32 Crore
	Total Export Value (US$)	771.96 Million

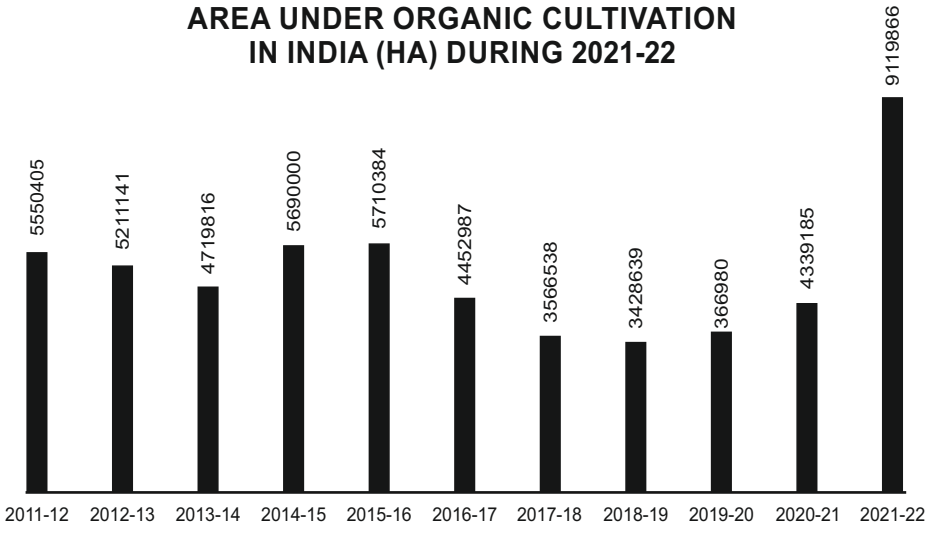
Source: APEDA, ttps://www.apeda.gov.in/apedawebsite/organic/data.htm
Note: * MT= Metric Ton.

This includes 4726714.74 hectares cultivable area and 4393151.17 hectares for wild harvest collection. The country produced around 3430735.65 metric tons of certified organic products reported on 31st March 2022, which includes all varieties of food products namely Oil Seeds, fiber, Sugar cane, Cereals & Millets, Cotton, Pulses, Aromatic & Medicinal Plants, Tea, Coffee, Fruits, Spices, Dry Fruits, Vegetables, Processed foods etc. The production is not limited to the edible sector but also produces organic cotton fiber, functional food products etc. The total volume of export during 2021-22 was 460320.40 metric tons. The organic food export realization was around INR 5249.32 Crore (771.96 million USD) during 2021-22. Organic products are exported to USA, European Union, Canada, Great Britain, Switzerland, Turkey, Australia, Ecuador, Korea Republic, Vietnam, Japan, etc.

As for as the growth of area under organic farming is concerned which show very moderate growth during 2012 to 2022 except the year 2022 as represented in the figure: 5. However, the area under organic farming has recorded fluctuations during the overall period of study. Presently, 9119866 ha area is under certified organic cultivation and India ranks among top 10 countries at the world level in terms of total land under organic cultivation. 2015-16 to 2019-20 period show decreasing trend, but 2021-22 reflect double growth under the

organic agriculture as compare to the year 2020-21. Which showed that after covid-19 India got further momentum in organic farming. Now peoples are much more aware and conscious about their health and quality of food. Therefore, organic products are observed as first choice among consumers in present days.

Figure:4 Area Under organic Cultivation in India (Ha): 2012-2022



Source: APEDA,https://www.apeda.gov.in/apedawebsite/organic/data.htm

State wise organic farm production for the year 2021-22 is presented in table 2. Madhya Pradesh is reported maximum organic farm production (1410894.49 metric tons) followed by Maharashtra, Rajasthan, Karnataka, and Odisha. Although the north eastern state registered imported place in organic farming. Sikkim is declared first fully organic state in year 2015, but as far as the contribution in total organic production of the country in concerned, Madhya Pradesh accounted maximum organic production during 2021-22.

Table: 3; State wise Organic Farm Production for the year 2021-22

State	Organic Production (in MT)	Conversion Production (in MT)	Total Production (in MT)
Andhra Pradesh	18751.55	907.71	19659.26
Arunachal Pradesh	81.55	0	81.55
Assam	15897.00	0	15897.00
Bihar	12.11	0	12.11

Chhattisgarh	21841.22	518.10	22359.32
Goa	2652.76	9.39	2662.15
Gujrat	122155.19	136518.84	258674.03
Haryana	4547.48	0	4547.48
Himachal Pradesh	3486.48	0	3486.48
Jammu & Kashmir	38640.64	0	38640.64
Karnataka	150640.95	12.1	150653.05
Kerala	31965.48	0	31965.48
Madhya Pradesh	1262966.52	147927.97	1410894.49
Maharashtra	581164.05	110255.67	691419.72
Manipur	121.67	0	121.67
Meghalaya	10192.01	0	10192.01
Nagaland	1192.87	0	1192.87
Odisha	135999.21	47604.82	183604.02
Punjab	443.35	0	443.35
Rajasthan	331900.65	15060.67	346961.32
Sikkim	20.17	0	20.17
Tamil Nadu	31005.87	458.99	31464.86
Telangana	3871.64	0	3871.64
Tripura	339.83	0	339.83
Uttar Pradesh	131812.92	0	131812.92
Uttarakhand	31719.74	0	31719.74
West Bengal	17497.89	0	17497.89
India	2950920.79	459274.24	3410195.02

Source: APEDA,https://www.apeda.gov.in/apedawebsite/organic/data.htm

Challenges and limitations of Organic Farming in India:

India can learn from other countries' successes and mistakes in expediting the Organic Farming development process. To implement an effective action plan, it is necessary to identify potential challenges which may be a barrier to Organic Farming expansion in India. These are some challenges faced by Indian organic producers.

i) **Less Popular:** There is less awareness about Organic Farming. It needs to be popularized by creating awareness and willingness on the part of farmers, to adoption of new technology. There should also be an appropriate agricultural policy to promote organic farming.

ii) **Lack of Infrastructure and Marketing Facilities:** Organic Farming faces problems of inadequate infrastructure and marketing facilities.

iii) **Low Yield:** The yield in Organic Farming is less in the initial years as compared to modern agricultural farming. And because of this, small and marginal farmers find it difficult to adapt to large-scale production.

iv) **Shorter Food Life:** The shelf-life is shorter in the case of organic produce as compared to sprayed produce.

v) **Limited Choice of Crops:** There is limited choice in the production of crops in the case of organic farming.

vi) **Food Security**: Area under organic farming is less than 10 per cent of total agricultural land of the country, which is very small share to address the food security of India.

Government Initiatives to Promote Organic Farming: Government have initiated the following initiatives to promote organic farming in India.

i) **Paramparagat Krishi Vikas Yojana (PKVY):** Paramparagat Krishi Vikas Yojana promotes cluster based organic farming with PGS (Participatory Guarantee System) certification. Cluster formation, training, certification and marketing are supported under the scheme.

ii) **Rashtriya Krishi Vikas Yojna:** Assistance for promotion of organic farming on different components are also available under Rashtriya Krishi Vikas Yojana (RKVY) with the approval of State Level Sanctioning Committee.

iii) **One District - One Product (ODOP):** The programme aims to encourage more visibility and sale of indigenous and specialized products/crafts of Uttar Pradesh, generating employment at the district level

iv) **National Mission on Oilseeds and Oil Palm:** Financial assistance at 50 per cent subsidy to the tune of Rs. 300/- per ha is being provided for different components and purchase the organic inputs.

v) **The Organic Farming Action Programme 2017-2020:** The objective of the Organic Farming Action Programme is to promote and significantly develop organic farming by means of priority measures

Conclusion:

On the bases of above discussion, it can be concluded that organic farming is the only solution for sustainable agriculture, environment sustainability and protect human health from the adverse effect of chemical farming. Although India has taken various steps to promote organic farming in and made satisfactory progress in conversion into organic production practices. India has great potential and is bestowed with lot of natural resources to produce all Varieties of organic products due to its various Argo-climatic conditions. There

is a lot of opportunities for the organic producers to tap the market which is growing steadily in the domestic, global and export sector. The most important barrier considered in the development of organic agriculture in India is the lack of government policies for making a firm decision to promote organic agriculture and address the problem of food security to ever increasing population.

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Performance of State Bank of India: A Comparative Study

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Abstract

Banking institutions play a crucial role in maintaining people's savings, capital generation, economic growth, and promoting innovative activities. Measuring bank achievements is an efficient method to assess company stability in economic and financial terms. The study has used secondary data sources to evaluate the performance of State Bank of India and applied various financial tools including ratio, percentage, growth rate, mean, median, standard deviation, variance, skewness and kurtosis. It has been found that State Bank of India is the best performing bank of India maintaining the required financial strength in terms of liquidity and solvency ratio. However, lending, gross NPA, net operating profit and book value have declined in recent years. The bank maintained its liquidity through cash-deposits and saw an increase in non-performing assets. It is recommended that SBI needs to focus more on net profit and management of NPAs to become a commercially successful bank.

Keywords: *State Bank of India, Commercial Bank, RBI, Assets, Investments, Deposits, Borrowings, Net-Profit, financial performance,*

I. Introduction

The performance of an economy is closely linked to the performance of its financial sector, with banks being the main component of the Indian financial sector. The banking sector has experienced significant transformation in the last two decades, with liberalization of interest rates and credit allocation policies. Banks have traditionally accepted deposits from the public at lower rates and issued loans at higher rates. The performance evaluation of the banking sector is determined by profitability, liquidity, efficiency, policies, and growth of banks. Liquidity in the banking system is determined by central bank money supply and demand, including minimum reserve requirements and banknotes. Non-performing loans can lead to inefficiency. Analysing financial indicators

improves productivity, performance management, customer acquisition, retention, experience, cross-selling, and reduced operational costs. The banking industry plays a crucial role in driving economic growth in India. The GDP growth rate fluctuated from 3.84% in 2002-03 to 9.57% in 2006-07. India experienced three consecutive years of growth above 9%, with the highest rate occurring in 2005-06, 2006-07, and 2007-08. The 2008-09 financial meltdown led to a decline to 6.72%, but the growth rate improved in 2009-10 and 2010-11 due to US Quantitative Easing. The GDP growth rate declined in 2011-12, 2012-13, and 2013-14.

India's banking system is divided into two phases: Pre-Independence (1786-1947) and post-Independence (1947-present). Post-Independence consists of three phases: Pre-nationalisation (1947-1969), post-nationalisation (1969-1991), and liberalisation (1991-present).India's banks are vital for economic growth and expansion, with the potential to become the fifth largest industry globally by 2020 and third largest by 2025, according to KPGM-CII report. The Indian banking system comprises 26 public sector banks, 20 private sector banks, 43 foreign banks, 56 regional rural banks, 1589 urban cooperative banks, and 93550 rural cooperative banks. The Indian banking system, comprising public and private sector banks, has assets of 1.8 trillion US dollars in 2014-15. Total lending and deposits increased at a CAGR of 20.7 and 19.7%, driven by housing and personal finance demand. The system faces a $110 billion gap in stressed assets and provisions, with private banks facing less severe problems. The government's efforts to encourage digital identification and cashless transactions are driving economic change.

II. Company Profile

The State Bank of India (SBI) is India's largest commercial bank. The government-controlled bank--the Indian government owns about 60% of SBI through the central Reserve Bank of India--also administers the world's largest branch network, with over 13,500 branch offices spread across the country and nearly 220,000 employees. Its services include retail banking, business banking, and treasury. Individuals, corporations, and institutions are all served by the bank. Deposit services, personal and business banking cards, and loans and financing are among its main products. Mobile banking, internet banking, ATM services, foreign inward remittance, safe deposit locker, money transfer, mobile wallet, trade finance, international banking, agricultural banking, project export finance, treasury, offshore banking, and cash management services are all offered by the bank. It has operations across Asia, the Middle East, Europe, Africa, North and South America, and the Caribbean. The headquarters of SBI are in Mumbai, Maharashtra, India.

III. Review of Literature:

Ojha (1987) made international comparison with respect to

"Productivity of Banks" between countries like India, Iraq, Japan, United States of America, Britain, Australia, Brazil and Pakistan for the year 1985. The indicators used were: per employee assets, deposits, net interest and pre-tax profits as well as percentage of pre-tax profits on assets. The results showed that Japan was the first in respect of assets per employee, which was more than 63 times of the State Bank Group of India. Japan was also the top performer in terms of deposits. United States of America showed the highest net interest income per employee and Iraq was the top pre-tax profit earner. Brazil occupied the top position with respect to the pre-tax profits as per cent of assets, India was at the bottom. It was also analysed that the productivity growth for 4 selected years of public sector banks in India since 1969. The years considered were 1969, 1979, 1983 and 1984.

The results showed that there had been a substantial growth in productivity per employee in public sector banks since 1969. Net profits of these banks, however, showed a much lower increase. It was concluded that the growth in productivity had not been enough to offset the declining trend in profitability. The reason behind this was the excessive recruitment of staff by banks in order to cope with the rapid expansion of branches and volume of business since 1969 without giving serious thought to computerization of banks. It was suggested that in order to increase productivity banks should pay attention towards human resource development through training. A deliberate system of planning in banks should be introduced.

T. T Ram Mohan 1992-93 in the paper "Deregulation and Performance of Public Sector Banks" documented and evaluated the performance of PSBs since deregulation in absolute and relative terms and attempts to understand the factors and underlying their improved performance. First of all, documented the performance in absolute terms of PSBs. Next, evaluated the performance of PSBs relative to other categories of Banks.

It was noted that it has been nearly a decade since bank deregulation was set in motion. In the period since, banking system has not collapsed, that is, there has been no banking crisis. At the same time efficiency of the banking system as a whole, measured by declining spreads, has improved. Public Sector Banks had improved their performance in both absolute and relative terms. The literature on financial liberalization points to a high probability of a financial crisis in the aftermath of deregulation within 5 or 6 years of deregulation. This happened typically because banks, finding their franchise valued depressed consequent to deregulation tend to take on higher risks.

Bhattacharyya, Lovell and Sahay (1997) studied "The Impact of Liberalization on the Productive Efficiency of Indian Commercial Banks", examined the efficiency of Indian banks using a two-step procedure, DEA technique to determine the technical efficiency and then applying 6stochastic frontier approach to explain variation in calculated efficiency. It applied

intermediation approach using two inputs (interest expense and operating expense) and three outputs (deposits, advances and investments) on five-year data of 70 banks, for the period 19861991. It constructed one grand frontier on the entire data set for DEA analysis and found that the public sector banks were more efficient than foreign banks, which in turn were marginally more efficient than private sector banks. The average efficiency of the sector as a whole was found to be 80.35 percent, ranging from an average of 75.37 percent for private sector banks and 87.40 percent for public sector banks. It was also found that 78 percent of banks operated with decreasing returns to scale while 16 percent showed increasing returns to scale. For the second stage, regression analysis, used a set of variables to account for time, ownership and regulatory policy. It was concluded that public sector bank efficiency declined over time whereas that of foreign sector banks improved over time. The performance of private sector banks remained almost unchanged.

Das (1997) conducted research on "Technical Allocative and Scale Efficiency of Public Sector Banks in India". The research studied technical, allocative and scale efficiency of different public sector banks for the period 1990-96 using non-parametric DEA approach. The study used the intermediation approach with two inputs (labour and loan able funds) and one output measures. The efficiencies were calculated for each year for all the banks. The study found decline in overall efficiency over time, decline in technical efficiency with slight improvement in allocative efficiency. Thus, change in inefficiency was due to technical inefficiency rather allocative inefficiency. The State bank was found to be more efficient than other public sector banks.

Sarkar and Das (1997) in the study on "Development of Composite Index of Banking Efficiency: The Indian Case "developed a composite index of bank efficiency using principal component analysis. The study examined the inter-bank difference in productivity and profitability for 73 major banks (public, private and foreign) for the year 1994-95.

Uppal (2006) investigated on "Survival of Public Sector Bank in The Post LPG era" evaluated the profitability of SBI and its associates, nationalized banks, new private sector banks and foreign banks in the post-reforms era. It was noted that there is a significant difference in the profitability of major bank groups. Foreign banks had the highest profitability. It was also found out that the lower profitability of public sector banks is due to the negative effects of burden

IV. Need for the study:

The financial performance of SBI is a growing concern due to declining performance due to unsecured loans and advances. This study aims to analyse the growth of SBI, the largest public sector bank in India. The RBI pressures banks to reduce unsecured loans and advances, and policymakers' approach to financial performance has changed. The study uses various indicators to

measure growth and financial performance, identifying strengths and weaknesses, and suggesting improvements in future working. The study aims to provide insight into SBI growth, accounting ratios, and contributions to correct decision-making.

V. Objectives of the study:

1. To analyse the financial performance and growth rate of State Bank of India during the study period.
2. To understand the performance evaluation problems and suggest measures to overcome these problems.

VI. Research Methodology:

The study evaluates the performance of banks, focusing on SBI's growth, policies, and performance. Since the 2008 financial crisis, banks have prioritized protecting their market share and improving their financial position through cost control and revenue growth. Growth in the banking sector involves profitable growth in assets, branches, ATMs, capital adequacy ratio, and NPA percentage. The study uses a deliberate sampling technique, selecting specific units of the banking industry to represent the population. The State Bank of India will be chosen as the purposive sample unit for the study.

Data Collection: The data will be collected through annual report from sources that are secondary in nature such as internet, magazines, websites, books, and journals, documents and other published information. This study will cover a period of ten years, 2006 to 2016 as after 2016 SBI had change the IFSC codes and names of 1,300 branches after the merger of five its associates. The period of 2006 – 2016 will provide better information regarding the study and collection of data will be helpful for evaluating the performance of bank.

VII. Tools are used:

The data collected will be moderated for the study. The major tools applied for the analysis of the data are ratios, percentages, growth rate, mean, median, standard deviation, variance, skewness and kurtosis.

VIII. Performance of State Bank of India:

The performance of State Bank of India during the study period has shown by using various variables as Advances, Deposits, Investment, Borrowing and Net Operating Profits from 2006 -07 to 2014-2015 which is presented in Table 1.1 The Advances shows the trend of increasing advances from 2006-07 to 2015-16 with the growth rate 23 % in 2007-08 and declines in 2009-10 which is 16%. The growth rate of shows the fluctuations in the advances and it drops to 12.59 % in 2015-16. Advances had high standard deviation and large variance which shows that the values are highly spread. Kurtosis of advances shows distribution is flatter than normal distribution and

negative value shows lighter tails than the normal distribution. Advances have positively skewed distribution and absolute.

As the growth rate of Deposits shows the increase from 2007-08 to 2008-09 from 23.39 % to 38.08 which was the highest growth rate of as shown in table 2 and there be fluctuations in values after 2008-09. In 2015-16 growth rate of deposits was 9.76 which is lower than most of the years. The calculation shows high standard deviation and large variance of Deposits. The deposits distribution is less peak than normal distribution and had lighter tail. The Deposits are positively skewed and had absolute value.

Investment growth rate was the highest in 2008-09 at 45.62 % but declines drastically 2009-10 and 2010-11 which was declined to 3.45% and 3.43% respectively. It shows high standards deviation and large variance in investment. Kurtosis shows there was heavier tail in investment of SBI which was platykurtic distribution and little skewness in the distribution.

The amount of Borrowing was 39,703.34 in 2006-2007 crore, 2007-08 the Borrowing amount was 51,727. 41. The maximum Borrowing was 3, 23,344.59 crore in 2015-16. The minimum amount was borrowed by SBI was 39,703.34 crore in year of 2006-07. The borrowing had large variance which indicates spread out over a wider range of values and Borrowing had high standard deviation. The value of borrowing of SBI shows platykurtic distribution and positive but little skewness.

The Table 1.1
Values of Advances, Deposits, Investment, Borrowing and Net Operating Profits

Year	Advances (in crore)	Deposits (in crore)	Investment (in crore)	Borrowings (in crore)	Net Operating Profits
2006 - 07	337,336.49	435,521.09	1, 49,148.88	39,703.34	833. 38
2007 - 08	416,768.20	537,403.94	1, 89,501.27	51,727.41	899.83
2008-09	542,503.20	742,073.13	2, 75, 953.96	53,713.68	1,179.45
2009-10	631,914.15	804, 116.23	2, 85, 790.07	1,03,011.60	1,353.15
2010-11	756,719.45	93,932.81	2, 95,600.57	1,19,568.96	1,281.80
2011-12	867,578.89	1,043,647.36	3,12, 197.61	1,27,005.57	1,587.40
2012-13	1,045,616.55	1,202,739.57	3,50,927.27	1,69,182.71	1,749.29
2013-14	1,209,828.72	1,394,408.50	3, 98,799.57	1,83,130.88	182.64
2014-15	1,300,026.39	1,576,793.25	4,81,758.75	2,05,150.29	204.13
2015-16	1,463,700.42	1,730,722.44	5, 75,651.78	3,23,344.59	211.26
MEAN	8, 57,199.3	1,040,135.8	3,31,533.03	1,37,553.90	948.23
MEDIAN	812149.17	1,043,647.30	3,03,899.09	1,23,287.265	1,039.64
MAXIMUM	14,63,700.42	17,30,722.44	5,75,651	3,23,344.59	1,749.29

MINIMUM	33,7336.40	4,35,521.09	1,49,148.88	39,703.34	182.64
VARIANCE	1.49	1.87	1.63	7.52	3, 41, 933.22
STANDARD DEVIATION	3,87,013.53	433461.22	1,27,952.26	86,771.16	584.75
SKEWNESS	0.2178	0.02120	0.5965	0.9867	-02581
KURTOSIS	-1.2879	-1.0856	0.2292	1.1068	-1.4158

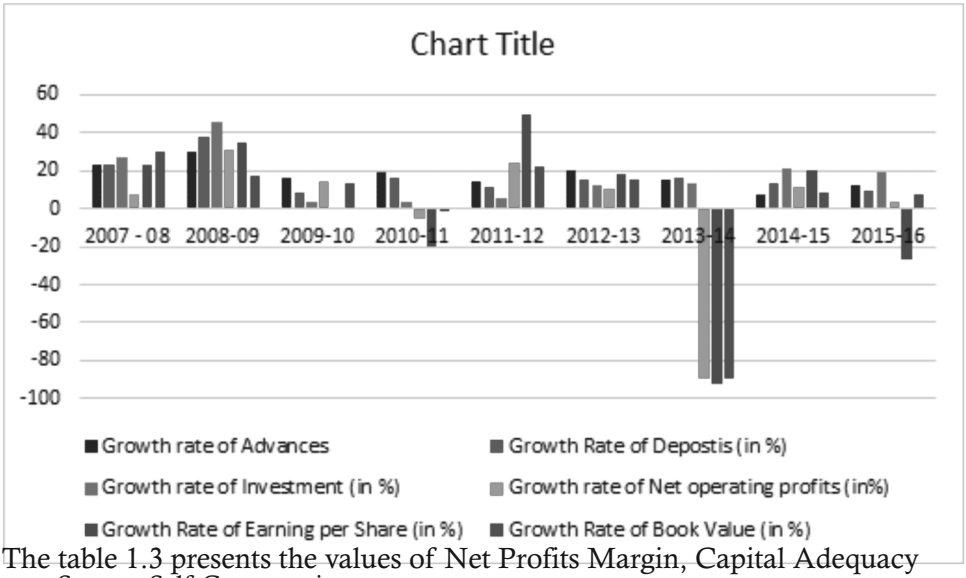
Source: SBI, Annual Report 2006 – 2016 and Self Computation

The Table 1.2 shows the growth rate of Net Operating Profits in 2007-08 which was 7.97 and in 2008-09 the growth rate of Net Operating Profits incline to 31.07%. In 2010-11 the growth rate of Net Operating Profits was negative to (-5.27). In 2011-12 growth rate of Net Operating Profits was highest which was 23.84% and the lowest was later in 2013-14(– 89.5%). The standard deviation of Net Operating Profits was high with large variance. The distribution was flatter than normal distribution as distribution of Net Operating Profits is leptokurtic. It indicates that there were lighter tails than normal distribution and has absolute value with positive skewed.

Table: 1.2
Growth Rate of Advances, Deposits, Investment, Net operating profits, Earning per Share and Book Value

Year	Growth rate of Advances (in %)	Growth Rate of Deposits (in %)	Growth rate of Investment (in %)	Growth rate of Net operating profits (in%)	Growth Rate of Earning per Share (in %)	Growth Rate of Book Value (in %)
2006-07	-	-	-	-	-	-
2007-08	23.54	23.39	27.05	7.97	23.49	30.50
2008-09	30.16	38.08	45.62	31.07	34.82	17.54
2009-10	16.58	8.36	3.56	14.72	0.48	13.80
2010-11	19.75	16.14	3.43	-5.27	-19.60	-1.47
2011-12	14.65	11.74	5.61	23.84	50	22.24
2012-13	20.52	15.24	12.40	10.19	18.19	15.55
2013-14	15.70	15.90	13.64	-89.50	-92	-89
2014-15	7.45	13.07	20.80	11.76	20.28	8.59
2015-16	12.59	9.76	19.48	3.49	-26.95	8.02

Source: SBI, Annual Report 2006 –2016 and Self computation



Source: Self Computation

The table 1.3 presents the values of Net Profits Margin, Capital Adequacy Ratio, Credit - Deposit Ratio, Gross NPA's Ratio, Net NPAs Ratio, Earning per Share (Rs in cr) Book Value (in cr) of SBI from 2006-07 to 2015-16.The Net Profits Margin in 2006-07 was 10.35 and in 2007-08 was 11.84 .Net profit margin was highest in 2009-10 which was 12.18 and minimum was 6.06 in 2015-16. It was calculated that standard deviationof Net Profits Margin is lower and variance is smaller. The distribution of Net Profits Margin is flatter than normal

Table: 1.3
Performance of State Bank of India in Net Profits Margin, Capital Adequacy Ratio, Credit - Deposit Ratio, Gross NPA's Ratio,Net NPAs Ratio, Earnings per Share and Book Value from 2006 -07 to 2015-16

Year	Net Profits Margin	Capital Adequacy Ratio	Credit - Deposit Ratio	Gross NPA's Ratio	Net NPAs Ratio	Earnings per Share (Rs in cr)	Book Value (in crore)
2006-07	10. 35	12.34	73.44	2.92	1.56	86.29	594.69
2007-08	11.84	13. 47	77.51	3.04	1.78	106.56	776.48
2008-09	12. 18	14.25	74.97	2.86	1.79	143.67	912.73
2009-10	10.66	13.39	75.96	3.05	1.72	144.37	1,038.76
2010-11	9.05	11.98	79.90	3.28	1.63	116.07	1,023.40
2011-12	10.99	13.86	82.14	4.44	1.82	174.46	1,251.05

2012-13	11.78	12.92	85.17	4.75	2.10	206.20	1,445.60
2013-14	7.98	12.96	86.84	4.95	2.57	14.59	158.43
2014-15	8.59	12.00	84.47	4.25	2.12	17.55	172.04
2015-16	6.06	12.60	83.56	6.50	3.81	12.82	185.85
MEAN	**9.94**	**12.97**	**80.39**	**3.80**	**2.09**	**102.25**	**755.9**
MEDIAN	**10.505**	**12.94**	**81.02**	**3.765**	**1.805**	**111.31**	**844.60**
MAXIMUM	**12.18**	**14.25**	**86.84**	**6.5**	**3.81**	**206.2**	**1445.6**
MINIMUM	**6.06**	**11.98**	**73.44**	**2.86**	**1.56**	**12.82**	**158.43**
VARIANCE	**3.92**	**0.59**	**22.29**	**0.71**	**0.45**	**4758.88**	**216250.22**
STANDARD DEVIATION	**1.98**	**0.76**	**4.71**	**0.84**	**0.67**	**68.98**	**45.02**
SKEWNESS	**-0.7867**	**0.2160**	**-0.1680**	**0.9846**	**2.197**	**-0.1494**	**-1.3130**
KURTOSIS	**-0.1155**	**-0.9545**	**1.559**	**0.5344**	**5.195**	**-1.210**	**0.7945**

Source: SBI, Annual Report 2006-2016 and Self Computation

distribution, as it is leptokurtic. The Net Profits Margin is little skewed and negatively skewed distribution.

Capital Adequacy Ratio is 12.34 and inclines to 13.47. The maximum value of Capital Adequacy Ratio is 14.25 in 2008-09 and. The minimum value of Capital Adequacy Ratio is 11.98 and 13.86 in 2010-11 and 2008-09 respectively. The standard deviation of Capital Adequacy Ratio is low and small variance. The distribution is less peaked and leptokurtic distribution. The distribution is positively skewed and absolute value of Capital Adequacy Ratio. In the year of 2006-07 the Credit -Deposit Ratio was 73.44. The Credit -Deposit Ratio increases 77.51 in 2007-08. After the year 2008-09, Credit Deposit Ratio keeps on increasing from 2009-10 to 2015-16. The maximum Credit Deposit Ratio is 86.47 in 2013-14 and minimum value is 73.44 in 2006-07. The standard deviation of Credit -Deposit Ratio is high which means wider range in data and has large variance. The distribution of Credit -Deposit Ratio is leptokurtic distribution and had negatively skewed with absolute value. In the year 2006-07 the Gross NPA's Ratio was 2.92 % and increases in 2008-09 which is 3.04%. Further the values show a fluctuating trend due fluctuations in the markets. The maximum value Gross NPA's is 6.5% in 2015-16 and minimum value is 2.86 in 2006-07. Gross NPA's Ratio shows low standards Deviation and small variance and distribution is flatter than normal distribution with positive little skewness.

The Net NPAs Ratio in the year 2006-07 is 1.56 % and increases to 1.78% in the year 2007-08. In 2010-11 we can see there is fall in Net NPAs Ratio. The maximum value of Net NPAs Ratio is 3.81 % in 2015-16 and minimum value is 1.56% in 2006-07. The standard Deviation is low and small variance in Net NPAs Ratio of SBI. The distribution is more peaked than the normal

distribution and heavier tail with positive little skewness. In year of 2008-09 the growth rate of Earnings per Share increases to 34.82% and growth rate becomes negative in 2010-11, 2013-14, 2015-16 i.e. (-19.60%, - 92%, - 26.95%) respectively. The maximum value of Earnings per Share was 206.20 crore in 2013-14 and minimum value was 12.8 cr. The standard deviation is high of Earnings per Share and had large variance. The distribution of Earnings per Share is less peak than normal distribution with leptokurtic distribution and negatively little skewed. It shows the growth rate of Book Value in 2007-08 was 30.50% and 61% which falls in 2009-10 to 17.54% and 6.18% respectively. The growth rate of Book Value becomes negative in years of 2010-11, 2013-14 (-1.47%, - 89%). The maximum Book Value goes to 1445.60cr in 2012-13 and minimum to 158.43cr in 2013-14. There was high standard deviation in Book Value and large variance. The distribution of Earnings per Shareis less peaked and lighter tail and had positively little skewness.

IX. Limitations of the Study

The study is based on the secondary data and the limitation of using secondary data may affect the results.

1. The secondary data was taken from the annual reports of the SBI. It may be possible that the data shown in the annual reports may be window dressed which does not show the actual position of the banks.
2. The company do not reveal the trade secrets and some confidential financial information.
3. The study records restricted to a period of 10 years.

IX. Recommendations:

1. Investors monitor banks' advances to ensure adequate liquidity for loan coverage in case of an economic downturn. If banks use advances to finance lending operations, they may have debt serving costs. It is recommended that SBI should lower advances to reduce opportunity cost and improve deposits.
2. Banks that borrow money to lend customers typically have lower profits margins and more debt. A high net profit margin indicates a business's pricing and cost control, and banks should focus on cost control for future performance.
3. Minimum capital adequacy ratios are crucial for banks to absorb losses before insolvency, and banks should maintain high capital adequacy ratios. To increase investor interest, banks should focus on stocks with lower intrinsic value.
4. Net Operating Profits measures financial efficiency and banks should improve managerial and non-managerial efficiency.

5. SBI should lower their Gross Non-Performing Assets Ratio (NPAs) to reduce non-performing assets and improve profitability. Maintaining high earnings per share is essential for a company's overall profitability.
6. SBI should Increase current assets to improve the Current Ratio and Quick Ratio to avoid the risk of not being able to pay short-term liabilities
7. SBI should focus on improving performance and equity management to sustain an increasing trend in the Operating Profit Ratio and Return on Investment Ratio.

X. Conclusions:

It is concluded that the values of advances, deposits, investment, borrowing, and net operating profits of SBI from 2006-07 to 2015-16. Advances show a trend of increasing growth from 2007-08 to 2015-16, with a 23% growth rate in 2007-08 and a 16% decline in 2009-10. The distribution of Deposits is flatter than normal, with lighter tails. The investment growth rate was highest in 2008-09 at 45.62%, but declined drastically in 2009-10 and 2010-11. The borrowing amount was 39,703.34 crore in 2006-2007, with a maximum of 3, 23,344.59 crore in 2015-16. The Net Operating Profits growth rate was 7.97 in 2007-08, and it grew to 31.07% in 2008-09. The capital adequacy ratio was 12.34 and inclined to 13.47, with a maximum value of 14.25 in 2008-09 and a minimum value of 11.98 and 13.86 in 2010-11 and 2008-09. The Net NPAs Ratio of SBI increased from 1.56 in 2006-07 to 1.78% in 2007-08, falling in 2010-11 to 3.81 in 2015-16. Earnings per Share growth increased from 34.82% in 2008-09 to 34.82% in 2010-11, 2013-14, and 2015-16, with a less peaked distribution and negative skewness. Book Value growth decreased from 30.50% in 2007-08 to 17.54% and 6.18% in 2009-10, with a high standard deviation and large variance. It has been concluded that the State Bank of India maintains financial strength and is the best performing public sector bank. However, borrowings, gross NPAs, net operating profits, and book value declined in recent years. The bank maintains liquidity through cash-deposit and credit deposit ratios, and has seen a rise in non-performing assets.

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China- Pakistan Relations in the Post-Cold War Era: An Overview

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Abstract

The relationship between China and Pakistan has been often termed as all-weather and time-tested friendship. Convergence of geostrategic interests brought both the nation together during in the cold war era. Further, shared enmity with India and dispute with the Soviet Union strengthened the relationship. Beijing has always helped Islamabad during its period of crisis. Pakistan has also facilitated Sino-US rapprochement. Both the state collaborated with the U.S. against the Soviet Union in Afghanistan during in the 1980s. China not only extended help to Pakistani military build-up but also helped Pakistan's nuclear and missile development programme.

Furthermore, in the post-cold war era, the time-tested friendship has evolved continuously. In the post-reform period, especially in the present century, China has emerged as a global power. Pakistan has become a crucial point of emerging China's dream project 'The Belt and Road Initiative. Geopolitical and economic engagement between the two have been evolving and are continuously growing after the Free trade agreement and a game-changer "China- Pakistan Economic Corridor" (CPEC). Thus, the friendship between the two nations is becoming multi-dimensional. It is in this very broader context, the present article seeks to explore and analyse in brief the geopolitical, economic, and strategic collaboration between the China-Pakistan during in the post-cold war era.

Keywords: *China, CPEC, Cold War, Geopolitics, Pakistan*

I. Introduction

Smaller states usually seek the support of external balancers to resolve their regional disputes with the resident powers in international relations. The binary geopolitics of the Cold war period has paved the ways for many regional and international alliances and same is the case with Pakistan. Relationship between China and Pakistan is often characterised as 'all-weather', 'time tested' friendship. Deep-rooted mutual trust and understanding have prolonged their friendship into an inclusive strategic partnership.[1] Geostrategic calculations of

two nations were dominating the relationship during the Cold war era. According to John W. Garver, "Beijing's policy towards Islamabad has always been grounded upon the pragmatic strategic calculations and keeping in mind the potential conflict with New Delhi."[2]

Following the same line of the argument, SM Burke also argues that Beijing's policy towards Islamabad is guided by her long terms strategic interest.[3] Though, after the collapse of the Soviet Union structure of the international system has changed radically. Soft power is now more important than hard power. Military alliances (except NATO) are being replaced by regional economic integrations and free trade regimes. This is also reflecting in the strengthening of economic partnership between the two nations.

As Iftikhar A. Lodhi argues that, the post-Cold war's geopolitical situation of the world is extremely dissimilar from the one in which the relationship between two nations was established and advanced. Pakistan lost its importance in United States Strategic calculation. However, after 9/11 followed by the American global war against terrorism and intervention in Afghanistan Pakistan has gained her lost prominence in American strategic calculation.[4] Aspirational superpower China is giving more importance to economic engagements with the neighbourhood. Islamabad has become an integral part of Beijing' flagship plan One Belt and One Road initiative. Both countries have signed US $ 61 billion CPEC agreements. Gwadar port has become the convergence point of the Belt and Road initiative (BRI) as well as geo-economics and geo-strategy. Keeping in view, this larger geopolitical scenario, present paper is a humble attempt to analyse the Sino- Pakistan relations in the changing geopolitics of the post-cold era.

II. Historical Backdrop

Pakistan was the 'first Muslim country' and 'third non-communist' country to extend recognition to newly established Maoist China on January 4, 1950.[5] Pakistan's security dilemma compelled her to turns her towards the commonwealth and Muslim bloc and then America and at last towards China.[6] On the other hand, communist, China was looking India, as an immediate challenge to her aspired leadership of the third world, and a long-term challenge to China's strategic comforts in Asia.[7] China was aware of Pakistan's security dilemma and important geostrategic location. That is why China never reacted strongly to Pakistan's involvement in western military alliances. Sino - Indian border disputes followed by the war in 1962 provided a golden opportunity for Beijing and Islamabad to strengthen their relationship. Both nations signed a historic boundary agreement on 3rd March 1963.[8] Washington's help to New Delhi during and after Sino- Indian war further consolidated the relationship between Islamabad and Beijing.

Andrew Small an expert on Sino-Pak relations argues, that Indo- Pakistan war

of 1965 and the Chinese help to Pakistan during the crisis established China as a true friend of Pakistan in the popular perception of Pakistani people. Soon after the war, unofficial negotiations regarding nuclear technology were also initiated.[9] China helped Pakistan to rebuild its military build-up after the war. In returns, Pakistan helped China to regain its permanent membership in United Nations and facilitated her rapprochement with the United States.[10] China also extended her politico-strategic and even economic support during and after India-Pakistan war of 1971. The newly constructed Karakorum way was also used for military assistance to Pakistan. Further, China used her first-ever veto against the entry of Bangladesh into the United Nations and hold the proposal of Bangladesh, till the question of prisoners of war (POW) was not resolved between India and Pakistan.[11] After the war, Beijing helped Islamabad in her economic and military build-up. Until 1983, nearly one third of total Pakistani weapons were imported from China. As Andrew Small observes, China was so concerned about the security of her South Asian ally that she offered Pakistan, 'the ultimate means of self-defence' the nuclear bomb.[12] China not only helped Pakistan's nuclear programme, but also helped the development of weapon delivery system i.e. Pakistan's Missile programme. Almost, Pakistan's entire missiles are prototypes of Chinese or North Korean missiles.

III. China-Pakistan Relation's in the Post-Cold War Era: The Political Dimension

After the collapse of the Soviet Union, political geography of the world transformed dramatically. Washington emerged as a sole superpower in a new unipolar world and Pakistan lost its traditional strategic importance in the U.S geostrategic calculations. Washington further asked Islamabad to shut down its nuclear programme and imposed restrictions upon her. China once again exploited this situation in her favour and increased arms exports and defence technology transmissions to Pakistan. In 1990 both countries signed 10 years memorandum of understanding in the area of defence collaboration, technology transfer, R&D and armaments productions.[13] Leaderships of both countries continued to exchange visits. Chinese president Yang Shangkun visited Pakistan in October 1991 and both nations signed various agreements, reciprocally new Prime Minister Nawaz Sharif, visited China in the same month.[14] Soon after becoming Prime Minister for the second term Benazir Bhutto visited China in October 1993. She repeated Pakistan's support to "One China Policy."

Both the nation agreed to establish joint ventures for the rapid development of economic engagements.[15] In December 1996, while addressing the Pakistani senate vising President Jiang Zemin proposed a new South Asia policy to advance relations with the South Asia region. This five-point strategy was focused on the new and diversified Chinese engagements with the region. China also announced to supply a new nuclear plant to Pakistan.[16] However, after the

Nuclearization of South Asia in May, 1998, India accused assertive & nuclear China as the main reason behind her nuclear tests.[17] On the other side, China took the Pakistani side and accused India of nuclearization of South Asia. During the Kargil conflict in 1999, Prime Minister Nawaz Sharif along with foreign minister Aziz visited China in search of support. When China celebrated its founding golden jubilee in 1999 Pakistan was the only country invited by China.[18]

With the beginning of the new century and to celebrate 50 years of the establishment of diplomatic ties General Musharraf visited China in January 2000. This was his first visit outside Pakistan, after a military coup. In September 2001, United States declared a new war on terrorism, Pakistan emerged as a frontline state to support the US mission and in return gained massive financial and military aid. Pakistan and China continued to enjoy close friendship side by side. Both nations signed the "Treaty of Friendship and Cooperation and Good Neighbourly Relations" in 2005. According to the treaty, "both nations will support each other's efforts to safeguard its territorial integrity and will not join and alliance or block which can harm the sovereignty and territorial integrity of both nations."[19] In April 2007 Pakistani Prime Minister Shaukat Aziz went to China to attend the "Boao Forum of Asia". Both countries utilized this occasion to further strengthen their strategic relationship and concluded many agreements regarding trade investment and strategic cooperation.[20] After the end of military rule in Pakistan new Pakistani President, Asif Ali Zardari visited Pakistan in October 2008. Pakistani side reconfirmed their support to "One-China policy" on the other hand Chinese leadership assured visiting guest that China will continue to support Pakistan on regional and international issues. Both nations signed many agreements related to trade, energy, agriculture, mining, science and technology.[21] After United States signed a nuclear agreement with India in 2008 China and Pakistan opposed the step and demanded similar concessions to Pakistan.[22] Both sides concluded a similar agreement in 2009. In the wake of international criticism on Osama Bin Laden and terrorism issues, Pakistan once again looks towards her "time tested friend" for support. Pakistani Prime Minister Gilani visited China. Beijing disallowed international censure and appreciated Pakistan's efforts against terrorism.[23] Bilateral exchanges of the visits of the top leadership continued between the two nations. Chinese Prime Minister Li Keqiang visited Pakistan in May 2013.[24] While in addressing the Pakistani Senate, Premier Li announced the multibillion-dollar project "China-Pakistan Economic Corridor" with Pakistan.[25] Both sides also agreed to support each other in regional and international organizations. Pakistan became a member of SCO due to Chinese efforts and China also gained the status of observer in SAARC.

IV. Economic Dimension

Economic interactions between two sides were established in early

1950's. Pakistan exported 47000 bales of cotton to China in the financial year 1949-50 in exchange, China provided much-needed coal to Pakistan.[26] Islamabad was benefited from the initial trade between the two nations as the balance of trade was largely in favour of Pakistan. Raw jute and raw cotton were major exports commodities of Islamabad in the early sixties, on the other hand, Beijing was exporting Coal steel drugs and chemical.[27] Both nations signed the first formal trade agreement on January 5, 1963 and provided the status of the most favoured nation to each other. Initial trade between the two countries was carried out on a barter basis. A barter agreement between the two nations was signed in September 1963. During 1962 trade between two nations were of about 10 million US $ which reached 31.1 million US $ in 1964 and 65 million US$ in 1971.[28] The economic relationship between the two nations further strengthened in Post reforms period. Ghulam Ali argues, the 'commercial' dimension emerged as a noticeable feature in the relationship between two nations in the post reforms period. Further, to enhance their economic interactions, both nations established a 'Joint Economic Committee' in October 1982.[29] Pakistan's total trade with China increased from 2.2 per cent in 1972 to 9.4 per cent in the early 1990's.

Bilateral Import and Export

Traditionally, low profile mutual trade showed upward growth in the post-cold war period. Both countries signed the 'Preferential Trade Agreement'(PTA) in 2003. Annual trade which was of US $ 652.853 million in the year 1999-2000 reached 1555.098 in 2005-2006. It shows more than double fold growth. However, Pakistan's export to China shows very nominal growth and it improved from 180.366 million in 1991-1992 to US $ 233.767 million in 2005-2006. On the other hand, Beijing's exports to Islamabad showed about three-fold growth and it reached 1331.331 in 2005-2006 from US $ 471.527 in 1991-1992. Balance of trade remained deceivably in favour of China.[30] Both the states signed an agreement on the 'Early Harvest Programme' (EHP) and introduced a joint working group to negotiate 'Free Trade Agreement' in 2005.[31] Further, in November 2006, the first phase of the historical Free Trade Agreement (FTA) was signed which was implemented in 2007.[32] After the 'FTA' economic interactions between the two countries increased considerably. China emerged as a major beneficiary of upward growth in bilateral trade as the balance of trade was decisively in favour of Beijing. China's exports to Pakistan increased from US $ 2915 million in 2006 to US $ 6688 million in 2012. On the other hand, Islamabad's export to Beijing increased from US $ 507 million in 2006 to US $ 2620 million in 2012.[33] China imports low coast raw material from Pakistan and after adding values exports back as furnished goods to Pakistan and other nations. Raw material like cotton and leather consists major part of Islamabad's export to China, on the other hand, Beijing exports machinery parts, iron and steel manufactures and chemicals to Pakistan.[34] Bilateral trade between the two

countries reached up to US $ 13 billion in 2016 and the lion's share goes to the favour of China. Increasing trade deficit with China is a major area of concerns for Pakistan.

Loans and Aid

Pakistan receives a large portion of Chinese aid, loan, and investment. Beijing's economic help to Islamabad initiated in1965 when an interest-free loan of US $ 60 million extended to Pakistan. In the pre reforms, period the maximum of Chinese help was in the form of an interest-free loan of financial aid but in the post-reform period, China extended financial help in the form of soft loan.[35] Islamabad and Beijing signed a mutual investment agreement in 1989. Pakistan received US $ 30 million from China to tackle her foreign currency reservoir crisis. next year when Prime Minister Nawaz Sharif visited China in1998 additional soft loan of US $ 150 million were granted to Pakistan along with these 6 million grants under China's technical support programme were also extended to Pakistan. Many parts of Chinese free loans came along with condition either to purchase any particular product from China or in the form of investment in a particular joint venture.[36] China once again helped Pakistan to resolve its balance of Payment crisis from 2000 to 2002. Beijing not only extended 500 million US$ to Pakistan but also granted 700 million to schemes under execution and 800 million for new projects.[37] During Pakistani Prime Minister, Shokat Aziz's Visit to China in 2004 China provided US $ 150 million for the second phase of the Chashma nuclear energy plant.[38] China also promised 800 million in 2005 for earth quick to affected Pakistan. To overcome its balance of payment crisis, Islamabad once again turned towards Beijing in July-April period of the financial year 2018-2019 and received US $ 6.56 billion.[39]

China- Pakistan Economic Corridor

The most important agreement signed between two countries in the present century is the "China Pakistan Economic Corridor (CPEC)." The multibillion project CPEC is part of China's flagship "Belt and Road Initiative (BRI)" programme. Under this programme, China is planning to revive the historic 'Silk Route' and wants to control the global market as well as strategic space. CPEC is a major project of China's ambitious BRI project. The initial agreement regarding CPEC was signed between two nations in 2013 and commenced during President Xi Jinping's Pakistan visit in April 2015, as soon as China announced an investment of US$ 46 billion in Pakistan.[40] The corridor will connect China's Kashgar in Xinjiang province with Pakistan's strategic Gwadar Port in Southern Baluchistan by networks of road, railways fibre- optic cable and gas pipelines. Gwadar deep seaport is a convergence point of China's ambitious 'BRI' initiative.[41] As a rising superpower, China's people liberation army-blue water Navy (PLAN) needs new stations in the Arabian Sea and Gwadar is the best available option for her. Gwadar is a key point of China's

"String of Pearl's policy." The Corridor aims to renovate Pakistan's economy by massive investment in infrastructure, roads, railways and energy sector, and further speed up Pakistan's growth with the development of Special Economic Zones.[42] Despite of all challenges, a noted Pakistani economic analyst S. Akbar Zaidi terms corridor as 'fate Changer' and "The New game Changer for Pakistan."[43]

Strategic Partnership

China- Pakistan strategic partnership formally started in 1965. Once, western powers imposed an arms embargo upon India and Pakistan, China finds a suitable opportunity for its indigenous arms industry and supplied crucial arms to Pakistan during and after the Indo-Pak war of 1965. Two sides developed the Karakorum friendship highway and now this 'highway of friendship' is a basic part of the 'China- Pakistan Economic Corridor'. China helped Pakistan during the 1971 war with India. After the end of the war, Chinese support was very crucial for Pakistan. China helped Pakistan to rebuild its military power with the transfer of weapons and technology. The most important area of cooperation between two nations is nuclear power. Beijing's help was crucial for Islamabad's 'Islamic Bomb'.

Militaries of both the nations are collaborating in terms of joint training, planning and exercises. The top military leadership of both nation usually exchanges visits. Pakistan is the largest importer of China's weaponry. Both the nation also organises an annual joint training exercise. Since 2003, armed forces of both nations have organised numbers of joint military exercises, few among them were along the Indian border.[44] Air forces of the two nations also conduct a similar training programme named as Shaheen. Pakistan air force receives a large number of jets from China. Both countries have also jointly developed JF 17 thunder jet.[45] Naval forces of both nations also collaborate in training and mutual exchanges of information and regular exchange of visits of naval ships. A large numbers of Pakistani naval ships, destroyers, and submarines are of Chinese origin. Since 2003 naval forces of the two nations are conducting annual exercises. Pakistan's, naval bases are playing a crucial role in PLAN's outward blue water aspirations.[46]

Arms Transfer and Joint-Production

During in and after Indo- Pak war of 1965, China supplied crucial weapons to Pakistan. In March 1966, on Pakistan's national day parade, Islamabad displayed Chinese weaponry along with four MIG 19 fighter jets. Later on, it was revealed that Pakistan had received 60 MIG19's 10 IL-28 bomber jest, 100 mortars and five T-59 tanks.[47] After the 1971 debacle, Beijing helped Islamabad in rebuilding her military build-up. China focused on Pakistanis indigenous arms production and transferred some crucial technology to her. China helped Pakistan in the establishment of 'Heavy Industrial Complex Taxila' and 'Heavy

Rebuild Factory' to produce the T-59 Tanks and F-6 Rebuild factory.[48] Pakistan Aeronautical Complex Kamra has also competed with Chinese help. Later on, these facilities were upgraded with Chinese help for the production of more advanced armaments like 'Al- Khalid MBT' and jointly developed advanced aircraft like Super-7 aircraft (Chengdu FC-1) and 'JF17 Thunder Jet'.[49]

In the post-cold war period, China emerged as the largest arms supplier to Pakistan. According to Stockholm International Peace Research Institute (SIPRI) reports, 61 per cent of Pakistan's total arms imports in 2011-2015 were from China. Islamabad's arms import from Beijing increased to 74 per cent in 2016–2020. Pakistan is going to imports, 8 submarines, 4 warships and 50 fighter jets from China till 2028.[50]

Missile and Nuclear Technology Collaboration

One of the most crucial areas of collaboration between two nations is in the area of nuclear and missile technology. After the 1971 debacle, Bhutto was secretly working upon the 'Pakistani dream' the 'Islamic Bomb'. During his China visit in 1976, Bhutto agreed on scientific and technological cooperation with China. This agreement paved the way for cooperation in the field of nuclear technology. China not only provided essential material (design, heavy water reactor and weapon-grade uranium) but also tested one of Pakistan's bomb in his test facilities in Lop Nor.[51] Both countries are also cooperating in the field of nuclear energy. China has installed Chashma 1, 2 and 3 nuclear power projects in Pakistan.[52] Not only in Beijing helped Islamabad's nuclear Programme but also extended help to her bomb delivery system especially in the area of missile technology. China supplied M-11 missiles to Pakistan in 1988. Pakistan's Hatf-3 (Ghaznavi missile) is a prototype of the Chinese M-11 missile. Not only this Islamabad's Shaheen-1 missile is also a Pakistani version of Beijing's M-9 missile. China has also facilitated Pakistan -North Korea missile cooperation.[53]

V. Conclusion

China- Pakistan all-weather friendship emerged in the early 1960s due to common security perception and convergence of geopolitical, economic, and strategic interests. The common enmity with India brought both the nations closer to each other and settled their boundary in March 1963 by turning their relations into mutual friendship. Further, China's support for Pakistan during the Indo-Pak war of 1965 strengthened their relationship. On her part, Islamabad facilitated Beijing's rapprochement with Washington in 1970. China's support to Pakistan during and after the Bangladesh war further made them 'iron brother'. Both the states cooperated with the U.S. in Afghanistan against the containment of Soviet Union. Not only, China openly helped Pakistan in rebuilding its military build-up, also secretly helped Islamabad's nuclear and missile technology programme.

In the post-cold war period, the strategic landscape of the global world order has

changed considerably. In the post-world war period, China partly reformed her South Asia policy and balanced her relations with India, but not at the cost of Pakistan. However, China-Pakistan's relationship have evolved and continued to grow in the present century as a tested ally. Whereas, during in the binary geopolitics of cold war, it was the strategic calculations that were dominating the relationship between the two states. However, in the post-cold war period, the dominant themes have increased towards economic convergence considerably. The bilateral trade has shown significant growth after the signing of FTA in 2006. The CPEC- Corridor of 'High hopes' has further intensified their relationship. Pakistan has become a crucial point of China's superpower aspirations. The strategic Gwadar deep sea port built with the Chinese assistance has emerged as a convergence point of China's dream project of BRI.

Notwithstanding, growth in economic relationship and improved relationship with India, geo-strategic considerations are still dominating the relationship between the two. Pakistan is the largest importer of China's arms. About 70 per cent of the arms, Rawalpindi is importing from Beijing. As one of the strategic analysts has rightly articulated, "China-Pakistan relations in the cold war era were mainly focused on containment of the Soviet Union and India. However, after the disintegration of the Soviet Union in the 1990s, focus shifted towards India in the present century."[54] Finally, we can conclude by arguing that China-Pakistan relations in the present century are multifaceted and more extensive than ever have been.

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Green Practices Adoption Effects on Hotel's Customers : A Systematic Literature Review
(Google Scholar Indexed Publication 2010-2023)

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Abstract

This paper aims to identify the relevance of hotel green practices and their effects on clients in the hospitality sector from 2010 to 2023 using a systematic literature review procedure. The data sources used come from the google scholar database with the help of Publish or Perish 8.8 GUI software which includes global viewpoint researchers from reputed sources. PRISMA protocol was used for inclusion and exclusion criteria for the existing published papers. Out of the total of 920 papers only good quality 70 relevant papers were considered for investigation. Through the systematic literature survey, this study aimed to find the various factors behind the green initiatives of hotels that affect the clients. Education, gratification, tax reductions, paying a premium for social good fare, enhanced purchasing power, environmental consciousness, changed beliefs, positive feelings, motivation for eco-friendly products, etc. were some positive impacts of green practices on the client. While some 1st time clients who are not aware of such green practices may feel it unpleasant it all may be considered as a negative impact. Also, it was observed that the client's awareness still lacking regarding green practices. Because the authors used Google Scholar data, the study is unique in that it aims to understand the historical expansion of "hotel's green practices and their influence on clients." This study provides significant insights from a variety of perspectives that are useful to practitioners as well as academics.

Keywords: *Green Practices, Green Hotel, Green Practices Impact on Customers, Systematic Literature Review.*

I. Introduction

Since 2007, the hospitality industry has seen a growth in the trend of being green (Cometa, 2012). The hospitality sector, especially hotels, uses up natural resources and generates pollution. Due to the planet's finite energy supplies, energy conservation has become essential in every sector, and the hospitality industry is no exception (P. Mehta, 2021). The hotel business has begun using green practices such as recycling facilities, flexible temperature control, occupancy sensors, and linen reuse to save energy. Due to greater

knowledge of environmental issues, environmental concerns are becoming more and more prevalent in the hotel sector (Xess et al., 2021). The use of recyclable materials in hotels and the use of eco-friendly design elements in hotels have greatly pleased clients. A recycling program run by a hotel attracts clients' attention since it serves as a trash management strategy (Alfonso Vargas-Sánchez et al., 2018). Hotels that care about the environment are called "green" hotels (Verma & Chandra, 2016). To reduce environmental pollution, hotels are also integrating the use of solar, wind, biomass, and hydraulic electricity. The hotels also conduct several energy-saving initiatives, including water and power conservation initiatives (Zamrodah, 2016). Additionally, several hotels have implemented a training program for energy conservation. Due to the sizeable market sector of customers who are concerned about sustainability, green initiatives, and positioning are becoming more important for gaining a competitive edge """"(Tiurida, 2020). Due to a variety of factors, including routine, performance metrics, availability, cost, competing priorities, and skepticism toward commercial greenwashing, clients' increasing attention to ecological concerns does not necessarily transfer into sustainable shopping behavior (Gasbarro & Bonera, 2021). Client pleasure, client loyalty, desire to pay extra, and recommending the hotel to others are all correlated with the adoption of green practices, earning eco-certifications, and publicizing these environmental protection initiatives. To attract more sustainable customers, it is necessary to communicate sustainability marketing, although ""–(Agag et al., 2020; Dewi, 2020). Green hotels are "environmentally-friendly properties whose managers are eager to institute programs that save water, and energy and reduce waste while saving money to help protect our environment (Arun et al., 2021). A hotel can reduce its negative impact on the environment which also makes it difficult to specifically define a green hotel (Mittal & Dhar, 2016). A green hotel can be defined as a hotel that operates responsibly toward society, the community, the local culture, and the surrounding environment (Rahmat, 2022). The greening of the hotel industry is frequently associated with advantages to operation, such as decreases in energy (water and electricity) consumption and operational costs, improvement of the company's image, handling of government regulation, and positive public attention, potentially fostering exceptional hotel good results and the ensuing competitive advantage and willingness to change (Prakash et al., 2022). Green practices give hotels a competitive advantage; sustainable investment may harm short-term profitability but has a beneficial impact over the long run (Babagbale, 2020).

II. Literature Review

(ESPs) environmentally sustainable practices affect the (GPV) green perceived value and (CCB) customer citizenship behavior positively investigated by """(Abdou et al., 2020, 2022; Deb et al., 2017; Mbasera et al., 2016; Meeroff et al., 2020; Sangster, 2001; Tukker et al., 2010; Upadhyay et al.,

2013) concluded that environmental sustainability commitment by the hotels was the main cause for the adoption of green star criteria. (Ahmad, 2015; Susanto et al., 2022; Tulsi & Ji, 2020) explained the easy meaning of GHRM (Green Human Resource Practices) worldwide. Green training, green empowerment, green career opportunities, green work-life balance, green rewards, green selective staffing, green participation, and green teamwork were the 8 best indicators of GHRM –"""""""(Al Ghazali et al., 2021; Ari et al., 2020; Y. J. Kim et al., 2019; Masood, 2018; Pham et al., 2019; Pham, Vo Thanh, et al., 2020; Sireesha, 2020) concluded that the sustainability initiatives at the hotel help to minimize wastage. (Abuelhassan, 2020; Alola et al., 2022) concluded that green training is very important while discussing organizational citizenship behavior and perceived behavioral control. ——"(Alonso-Almeida et al., 2017; Cheong & Lee, 2021) talked about the environmental management approach by developing an environmental practice adoption model. (Deb et al., 2017) observed that the majority of hotel green practices were positive and most of the clients appreciated that. (Deraman et al., 2017) determined client support, workers' support, and cost were the most influencing factors that affect green practice implementation in hotels. To mediate the interrelationship between human resource management and green service recovery performance leadership plays a great role (Iftikhar et al., 2021). Green practices improved customer evaluations and the service experience '(Jiang et al., 2022). ' (Kuo et al., 2022; Martínez-Martínez et al., 2022) explored environmental performance and its impacts. (Londoño & Hernandez-Maskivker, 2016; Mathur et al., 2006) analyzed the economic geography combined with consumer behavior and sustainability. (Luo et al., 2021) concluded that awareness, regulations, resources, costs, management, and policies played a major role in the green perspectives. (R. Mehta & Karia, 2020) investigated the client's perspectives about paying extra for green practices. "(Merli et al., 2019) explored the client's perspectives toward green practices. (Moise et al., 2018), '(Nisar et al., 2022) concluded there is a positive relationship between client satisfaction and green practices. """"(Efstathios & Zoi, 2020; Lakmal et al., 2015; Tiurida, 2020) worked on client satisfaction and loyalty towards green initiatives at green hotels. (Gasbarro & Bonera, 2021) discussed the green image (Moise et al., 2021) observed internal factors and external pressure was the main cause of their green practices' adaption. '(Verma & Chandra, 2016) determined hotel guests' intentions to stay at green hotels. (Gupta & Gupta, 2021) investigated the competitive advantage of green hotels. (Chou, 2014), (Ahmad, 2015) discussed the various environmental policies for hotels and staff's environmental beliefs. ""(Han & Kim, 2010; Iorgulescu, 2020; Kunchornsirimongkon, 2019; Verma & Chandra, 2016) investigated the client's perspectives towards green hotels. "(Ko, 2021) explored the hotel clients' decision-making processes toward green practices. "'(Das et al., 2020; P. Mehta, 2021; Yi et al., 2018) determined eco-friendly practices impact customers. (Dewi, 2020; R. Mehta & Karia, 2020;

Qubbaj et al., 2021) discussed customer awareness about green practices. ""–(Agag et al., 2020; Borisenko, 2018; Boronat-Navarro & Pérez-Aranda, 2020; Kang et al., 2012; Kuminoff et al., 2010) investigated client's willingness to pay a premium for green initiatives at green hotels. (Han et al., 2009) investigated the demographic factors' relation with the hotel's green practice. (Latan et al., 2018) discussed the environmental strategy and uncertainty associated with green initiatives adopted by the hotels. (Goldsworthy, 2022; Soni et al., 2022) talked about the various climate innovations related to green practices in hotels. "(Chan et al., 2014; S. H. Kim & Choi, 2013; Pham, Chiappetta Jabbour, et al., 2020) discussed the staff's perspectives on green practices implementations for green hotels. (Kandampully et al., 2018) worked on investigating client's experience in green hotels, (Satchapappichit et al., 2020) determined the variables which affect green practices adoptions, (Fatoki, 2021; Singjai et al., 2018) discussed the environmental orientation and "(T. Kim & Ha, 2022) observed the client's psychological viewpoints regarding the green hotel.

III. Objective

- To find various influencing factors related to the hotel's green practices which affect the hotel clients.

IV. Methodology

This study employs a systematic literature review method to analyze, summarise and draw inferences from the available literature on green practices' importance and their impact on clients in the hospitality sector. Specifically, the goal of this study is to conduct a systematic review and classification of existing literature on the impact of hotel green practices adoption on the customer. This review strategy entails establishing a time horizon, selecting a database, selecting articles, and classifying articles. The publication dates of the journal articles used in the review and assessment process ranged from the beginning of 2010 to 2023. The current literature on hotel green practices and their impact on clients in the hospitality sector was identified using several online databases. This study makes use of the Publish or Perish 8.8 GUI software in the process (Anne-Wil Harzing, 2007). Initially, a search was conducted for articles containing the keywords "Hotel", "Green", "Green Practices", "Clients", and "Impact of Green Initiatives on Customer" and discovered 920 results for the period 2010-2023. The research papers with at least one citation were 584 but for making the study more impactful research papers only with at least 10 citations are considered for this study for further screening in the next step. After applying at least 10 citation criteria 287 articles were left then their abstracts were studied to determine their relevance to hotel green initiatives' impact on clients. Additionally, duplicate, irrelevant, and incomplete articles were omitted from the analysis to avoid counting a paper twice and to increase research accuracy.

This process resulted in the selection of 70 articles from only reputable sources for review based on their novelty, clearly stated objectives, and relevance (Fazlurrahman et al., 2021). Inclusion and exclusion are shown at each stage in Fig. 1's PRISMA statement(Moher et al., 2009; Page et al., 2021).

V. Green Practices Adoption Effects on Hotel's Customers

It is clear from the systematic literature review that the hotel's green practices adoptions have a positive impact on the clients. Some of the major impacts of the hotel's green practices on green clients are " education "(Cometa, 2012), satisfaction (Soni et al., 2022), ready to pay extra ""(Lee et al., 2010), influence on decision making (Jayasinghe & Weerasekara, 2021) and revisit intensions ""(Lee et al., 2010), ——""—""–""–"(Rahman et al., 2015), (Jayasinghe & Weerasekara, 2021). The advantages of staying at green hotels are numerous. Education is one advantage. People have a natural need for information and are curious by nature; green hotels can offer guests a novel learning opportunity. The hotel's guests must have access to all written materials about its sustainable practises. This not only broadens people's environmental awareness but also enables them to visually connect the dots and observe how the information is used within the hotel. Environmental protection certificates can help hotels retain customers, which is advantageous for both guests and the hotels themselves. If a customer has a positive experience at a hotel, they are likely to stay there again when they are nearby. As guests develop a stronger bond with the hotel and its environmental policies, hotels stand to gain. The wonderful

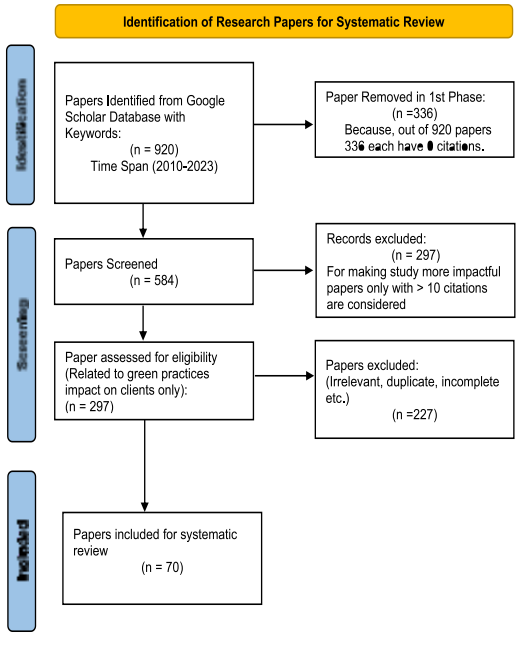
Identification of Research Papers for Systematic Review
Identification
Papers Identified from Google Scholar Database with Keywords:
(n = 920)
Time Span (2010-2023)
Paper Removed in 1st Phase:
(n =336)
Because, out of 920 papers 336 each have 0 citations.
Screening
Papers Screened
(n = 584)
Records excluded:
(n = 297)
For making study more impactful papers only with > 10 citations are considered
Paper assessed for eligibility (Related to green practices impact on clients only):
(n = 297)
Papers excluded:
(Irrelevant, duplicate, incomplete etc.)
(n =227)
Included
Papers included for systematic review
(n = 70)

Fig. 1: Shortlisting /Screening Using PRISMA Diagram.

sensation and the immediate gratification of helping the environment are some of the factors that encourage customers to stay at the same hotel time and time again. In order for customers to spend more per room at a green hotel than they would at a non-green hotel, they must have a favourable image of what a green hotel is and of the benefits it provides. Clients' WTP (willingness to pay) is influenced by their perceptions of the extra benefits they are receiving and the price increase they are making on a good or service. Government-run environmental conservation initiatives or other social programmes benefit from the additional fees that eco-friendly hotels charge. Both customers and hotels may benefit from tax deductions in this manner. Customers make purchases depending on particular environmental benefits products offer like reduced packaging, recyclable packaging, and waste reduction. Customers can contribute to conservation efforts by recycling recyclable packaging as a result of their shopping decisions. By assisting in lowering environmental effect or pollution when travelling, customers have a positive perception of or attitude toward green hotels. Due to the green hotel movement, guests are inspired to participate in green activities in their daily lives. Due to the knowledge gained through the green practises at green hotels, customers become more aware of environmental issues and motivated to minimise the damaging impact on the environment.

VI. Discussion, Recommendations, and Limitations

Contributions to publications addressing the importance of hotel green practices and their impact on the customer in the hospitality industry, its impact, and reach are continuously increasing, with 70 refined research articles available in the google scholar database. The contributions produced by authors globally show how widespread the term is throughout the world. It is clear from the literature that clients' environmental awareness enhanced while they stayed at green hotels and they were better able to understand social responsibilities. Mostly a good and positive attitude of clients was found regarding green practices adoption at hotels. New-generation clients were found more eco-conscious and the effect of demographics was observed very less. But monthly average income plays a major role while paying the premium. Most of the green practices have a positive effect on clients observed through the literature. Someone aware enough regarding green initiatives influences the other client's booking decisions to wards green hotels. Just like every other study, this one has some limitations. The current investigation used google scholar data for the analysis (20010-2023 timespan). Future scholars may create a study based on bibliometric details of hotel green practices and their impact on customers to investigate the published trends involving highly cited papers, co-occurrence analysis, keywords, authors, nations, scope, etc. Additionally, future studies may be carried out by using new data sources (such as WoS, Scopus, etc) to find clear trends in publications or related domains.

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Geographical Indications and Culinary Heritage of Himachal Pradesh: A Legal Study

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Abstract

China and Pakistan are often perceived as all-weather friends. Convergence of the strategic interests drifted both nations towards each other during the cold war period. However, in the changing geopolitical scenario of the post-cold war period, economic calculations gained considerable prominence in foreign policy decision making. China reformed its politico-economic policies in the post-Mao period and improved its relations with the surrounding nations and emerged as a powerhouse of the global economy in the post-economic slowdown period. Keeping in view, her superpower aspirations China launched trillions dollar mega-project Belt and Road initiative. China- Pakistan Economic Corridor (CPEC) is a very crucial part of China's flagship project Belt and Road Initiative. Emerging China not only wants to secure her energy routes but also secure new markets and new areas of influence under this flagship scheme. Pakistan is also hoping certain politico-economic benefits from this huge investment. CPEC is also facing enormous problem from internal as well as external players. Simultaneously, India does have its concerns with respect to the projects because this passes through Indian Territory occupied by Pakistan and have certain ramification. It is in this broader framework, this paper is a humble attempt to analyse the problems and prospects of CPEC.

Key Words*: Belt and Road Initiative, China, CPEC, Gwadar, Pakistan, Post-Cold War*

I. Introduction

India is one of the oldest civilizations in the world and is rich in traditional and cultural heritage. Since time immemorial the people of the country have developed a number of products which have gained reputation all around the world. The culinary heritage of the country is also diverse, it varies from North to South and from East to West. Due to the changing topography and resources available in the region, the people of different areas have different food habits and developed different food items. Food items from various parts of the country represent the culture and heritage of a particular place. In many parts of the country, the process of making these food items is generally passed from generation to generation. But with urbanization and westernization, the

knowledge of many of these items is now restricted to only the older generation and is on the verge of extinction.

GIs can play an important role in saving the traditional knowledge of making these food items. It will not only protect the knowledge but also the resources used in making these items. It will create a brand for the people making these items and help them save their cultural and traditional heritage and become self-sufficient. It can provide social economic benefits to the local communities of a particular area or region producing or making the food items.

GI protection to the goods not only provides an identity to the local communities and the goods they produce at the national level but also the international level. For a country like India which is so diverse it can do wonders if used to its full potential.

2. Geographical Indications and the Law

The law for the protection of GIs is at national and international levels both. India protects its GIs under the Geographical Indications of Goods (Registration & Protection) Act, 1999.[1] It came into force on September 15, 2003. The Act extends to the whole of India.[2] The main object of the Act is to add to the economic prosperity of the producers of the goods and protect consumers from deception.[3]

Section 2(e) of the Geographical Indications of Goods (Registration & Protection) Act, 1999, defines the term geographical indication as "*geographical indication, in relation to goods, means an indication which identifies such goods as agricultural goods, natural goods or manufactured goods as originating, or manufactured in the territory of a country, or a region or locality in that territory, where a given quality, reputation or other characteristics of such goods is essentially attributable to its geographical origin and in case where such goods are manufactured goods one of the activities of either the production or of processing or preparation of the goods concerned takes place in such territory, region or locality, as the case may be."* In other words, GIs means any indication that identifies the origin of the good and the good has certain qualities and characteristics due to the place of origin. The indication need not be the name of the place, it can be any indication that identifies the place of origin of the good. The relationship between the good and the place of origin of the good should be established by the indication.

This Act extends only to goods and not to services. The word 'goods' is defined under section 2(f) of the Act as *"goods means any agricultural, natural or manufactured goods or any goods of handicraft or of industry and includes food stuff."* These goods are further divided into 34 classes mentioned in the Fourth Schedule of the GI Rules.

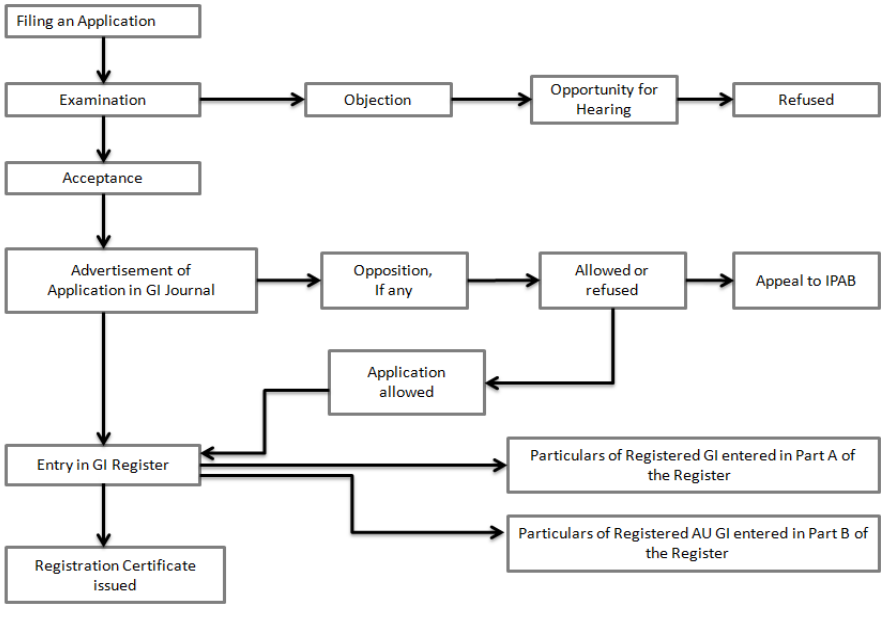
The Act provides for the protection by way of registration of the origin-based goods. The Act provides for the registration of goods or class of goods. the

procedure of registration is given under the GI Act and the GI Rules. The GI Registry is established under the Act for registration and other purposes. The registration can be done by way of application. The application should be in writing in the prescribed form.

Since GI is a community right so, the application for the registration of a good under the Act can be filed by "any association of persons or producers or authority established under the law and they must represent the interests of the producers of that good"[4] to the Registrar of GIs. A single person cannot file an application for the registration of a good as GI. The application for registration must fulfil the requirements given in s. 11(2) of the Act like the class of goods to which the GI shall apply, the geographical map of the area in which the good originates, particulars of the producers of the good, etc.

The registration process for GI is as follows:

Figure 2.1



Besides general protection 'additional protection' to certain goods can also be given under s. 22(2) of the Act. Section 9 of the act prohibits registration of certain geographical indications like the GIs is not registrable if it is in contravention of any law or deceives or causes confusion,[6] hurts the religious susceptibilities, generic name, or has fallen into disuse[7] falsely represents to the persons that the goods originate in another territory region or locality,[8] etc.

Certain statutory rights and remedies are conferred by registration to the authorised users for the infringement of the GIs.

i. The registered proprietor and all authorized users get the right to obtain relief in case of infringement of geographical indications.[9]

ii. The exclusive right to use the geographical indication in relation to goods registered.[10]

In case of infringement by an unauthorized user in a manner that misleads people as to the true geographical origin of registered goods[11] and results in unfair competition or passing off in respect of registered goods[12] civil and criminal remedies are available. Civil remedies for infringement of a registered geographical indication under the Act include injunction, damages or account of profits, and delivery-up of the infringing labels and indications.

The GI Act contains criminal remedies for infringement of geographical indications. Chapter VIII of the Act deals with offences, penalties, and procedures in case of infringement or violation of provisions relating to geographical indications. Maximum imprisonment for different offences under the Act is three years while the maximum fine which can be imposed is two lakhs.

3. Protection of Culinary Heritage of India

India is the most populous country in the world and the seventh largest in terms of area. It is diverse in terms of climate, soil, race, language, religion, caste, customs, etc. It is rightly said about India in a popular old saying "*Kos par badle pani char kos par vani*." This saying shows the diversity of India in terms of taste and language. Due to the diversity in topography, climate, soil and water, India is a home to variety of lentils, millets, fruits, vegetables, spices, medicinal plants, domesticated animals, animal products, etc. The production of many food items especially agricultural goods can be traced back to the Indus Valley Civilization then in the third millennium BCE.[13] Ancient food was divided into three categories viz: Satvic, Rajsic and Tamsic. These categories of dietary practices were followed by the people according to the nature of their work. Milk and milk products played an important role in Vedic people's diet.[14]

India became an attraction for foreign travelers due to its agricultural bounty and knowledge. The trade of goods was also prevalent during ancient times. The species and other food items travelled from India to all across the world and became part of their culture and traditions. The spread of Buddhism from India to other Asian countries like China, Japan, South Korea and other Southeast Asian nations changed the dietary habits of the people of these countries.[15]

During Islamic rule i.e. Sultanate period (1206-1526 AD) and Mughal period (1526-1707 AD), a new form of knowledge in the form of art, handicrafts, food items, etc. developed. This new knowledge was the result of the interaction of two different cultures. The diet of the people during this period was vegetarian and non-vegetarian however the majority of Hindus in most parts of the

subcontinent were vegetarians.[16] Most of the food items of the Mughals were meat-based. The most popular biriyanis were introduced by them in the sub-continent. They also introduced the use of saffron and dry fruits in Indian cuisine. The Europeans came to the Indian sub-continent, especially for the trade of species. They also brought with them many vegetables and fruits. They introduced some of the items which later on became part of the daily life of the people of the country. Not only food items but beverages were also introduced by the foreign invaders in the sub-continent. Tea is one such drink which was introduced by the Britishers in India which they took from China. Today it is an important part of the daily routine of most of the Indians.

The knowledge of the resources and their uses has been with the local communities for many centuries. The local communities of the region have preserved the traditions and heritage of that area. In modern times the protection of the culinary heritage of the country is required as the knowledge is confined to the older population. The GI Act and GI Rules provide for the protection of the culinary heritage. The GI Act protects goods coming from specific geographical areas and having quality and characteristics due to that area. The goods are classified as agricultural goods, manufactured goods and natural goods under the Act but at the time of registration, the goods are categorized as agricultural goods, manufactured goods, natural goods, handicrafts, textiles and foodstuff.

The goods are classified into thirty-four classes under Schedule IV of the GI Rules. The following classes of goods under Schedule IV of the GI Rules provide for the protection of food-related items and beverages:

Figure 1
Food items and beverages under the GI Rules

Sr. No.	Class	Items
1.	Class 29	Meat, fish, poultry and game; meat extracts; preserved, dried and cooked fruits and vegetables; jellies, jams, fruit sauces; eggs, milk and milk products; edible oils and fats.
2.	Class 30	Coffee, tea, cocoa, sugar, rice, tapioca, sago, artificial coffee; flour and preparations made from cereals, bread, pastry and confectionery, ices; honey, treacle; yeast, baking powder; salt, mustard; vinegar, sauces, (condiments); spices; ice.
3.	Class 31	Agricultural, horticultural and forestry products and grains not included in other classes; live animals; fresh fruits and vegetables; seeds, natural plants and flowers; foodstuffs for animals, malt
4.	Class 32	Beers, mineral and aerated waters, and other non-alcoholic drinks; fruit drinks and fruit juices; syrups and other preparations for making beverages
5.	Class 33	Alcoholic beverages (except beers)

The goods coming from India and other countries can be registered under the GI Act. International applications for GI protection are accepted by the GI Registry. To date thirty foreign goods have been registered in India. Wines and

spirits are mostly registered by foreign countries. Italy has the highest number of GI registrations in India.

The total number of goods registered by the GI Registry to date is 642. The goods are registered in four categories viz agricultural goods, manufactured goods, handicrafts, natural goods and food stuff. The highest number of goods registered are in the category of handicrafts while the lowest number is that of food stuff and natural goods. The following table shows the category-wise registered goods in India:

TABLE 2
Category Wise GI Registration in India[17]

Sr. No.	Category of Goods	Total
1.	Agricultural Goods	200
2.	Food Stuff	47
3.	Handicrafts	342
4.	Manufactured Goods	50
5.	Natural Goods	3
	TOTAL	**642**

The food stuff includes sweets like 'Banaras Tirangi Barfi', 'Goan Khaje', 'Banglar Rasogolla' and 'Odisha Rasagola'; meats like 'Jhabua Kadaknath Black Chicken Meat' from Madhya Pradesh; spices like 'Hathras Hing' from Uttar Pradesh and many more.

Beverages also play an important role in the culinary heritage of a particular place. Since most of the beverages are in fermented form they get a long life. Traditional food items from almost every place also has drinks. The list of the GIs granted to food stuff and drinks is as follows:

Table 3
Food Stuff GI Registration in India

Sr.No.	Geographical Indication	Category	Year of Registration	State/Country
1.	Dharwad Pedha	Food Stuff	2008-09	Karnataka
2.	Tirupathi Laddu	Food stuff	2009	Andhra Pradesh
3.	Bikaneri Bhujia	Food Stuff	2010	Rajasthan
4.	Hyderabad Haleem	Food Stuff	1010	Telangana
5.	Central Travancore Jaggery	Food Stuff	2010	Kerala
6.	Prosciutto di Parma	Food Stuff	2011	Italy
7.	Kolhapur Jaggery	Food Stuff	2014	Maharashtra
8.	Ratlami Sev	Food Stuff	2015	Madhya Pradesh
9.	Parmigiano Reggiano	Manufactured (Cheese)	2016	Italy
10.	Asiago	Food Stuff	2017	Italy
11.	Bandar Laddu	Food Stuff	2017	Andhra Pradesh
12.	Bardhaman Sitabhog	Food Stuff	2017	West Bengal
13.	Bardhaman Mihidana	Food Stuff	2017	West Bengal
14.	Banglar Rasogolla	Food Stuff	2017	West Bengal

15.	Jhabua Kadaknath Black Chicken Meat	Food Stuff	2018	Madhya Pradesh
16.	Grana Padano	Manufactured (Cheese)	2018	Italy
17.	Silao Khaja	Food Stuff	2018	Bihar
18.	Marayoor Jaggery (Marayoor Sharkara)	Food Stuff	2019	Kerala
19.	Odisha Rasagola	Food Stuff	2019	Odisha
20.	Palani Panchamirtham	Food Stuff	2019	Tamil Nadu
21.	Srivilliputtur Palkova	Food Stuff	2019	Tamil Nadu
22.	Kovilpatti Kadalai Mittai	Food Stuff	2019	Tamil Nadu
23.	Gorgonzola	Food Stuff (Cheese)	2021	Italy
24.	Goan Khaje	Food Stuff	2021	Goa
25.	Provolone Valpadana	Manufactured (Cheese)	2022	Italy
26.	Morena Gajak	Food Stuff	2023	Madhya Pradesh
27.	Manapparai Murukku	Food Stuff	2023	Tamil Nadu
28.	Ooty Varkey	Food Stuff	2023	Tamil Nadu
29.	Hathras Hing	Food Stuff	2023	Uttar Pradesh
30.	Salem Sago (Javvarisi)	Food Stuff	2023	Tamil Nadu
31.	Muzaffarnagar Gur (Jaggery)	Food Stuff	2023	Uttar Pradesh
32.	Marthandam Honey	Food Stuff	2023	Tamil Nadu
33.	Atreyapuram Pootharekulu	Food Stuff	2023	Andhra Pradesh
34.	Goan Bebinca	Food Stuff	2023	Goa
35.	Ramban Sulai Honey	Food Stuff	2023	Jammu & Kashmir
36.	Kendrapara Rasabali	Food Stuff	2023	Odisha
37.	Udhampur Kaladi	Food Stuff	2023	Jammu & Kashmir
38.	Arunachal Pradesh Yak Churpi	Food Stuff	2023	Arunachal Pradesh
39.	Uttarakhand Buransh	Food Stuff	2023	Uttarakhand
40.	Odisha Khajuri Guda	Food Stuff	2023	Odisha
41.	Dhenkanal Magji	Food Stuff	2023	Odisha
42.	Similipal Kai Chutney of Odisha	Food Stuff	2023	Odisha
43.	Sundarban Honey	Food Stuff	2023	West Bengal
44.	Sitia Lasithiou Kritis	Food Stuff	2024	Greece
45.	Kalamata	Food Stuff	2024	Greece
46.	Banaras Lal Peda	Food Stuff	2024	Uttar Pradesh
47.	Kunthalgiri Khawa	Food Stuff	2024	Maharashtra
48.	Jaunpur Imarti	Food Stuff	2024	Uttar Pradesh
49.	Banaras Thandai	Food Stuff	2024	Uttar Pradesh

Table 4
GI Registration of Beverages in India

Sr.No.	Geographical Indication	Category	Year of Registration	State/Country
1.	Feni	Alcoholic Beverage (except beer)	2009	Goa
2.	Peruvian Pisco	Alcoholic Beverage	2009	Peru
3.	Nashik Valley Wine	Alcoholic Beverage	2010	Maharashtra
4.	Champagne	Wine	2010	France
5.	Napa Valley	Wine	2010	USA
6.	Scotch Whisky	Whiskey	2011	United Kingdom
7.	Cognac	Spirit	2011	France
8.	Porto	Alcoholic Beverage (except beer)	2012	Portugal

9.	Douro	Alcoholic Beverage (except beer)	2012	Portugal
10.	Tequila	Alcoholic Beverage (Spirits)	2013	Mexico
11.	Prosecco	Wine	2017	Italy
12.	Irish Whiskey	Spirit	2019	Ireland
13.	Judima	Alcoholic Beverage (except beer)	2021	Assam
14.	Brunello Di Montalcino	Wine	2021	Italy
15.	Lambrusco Di Sorbara	Wine	2021	Italy
16.	Lambrusco Grasparossa Di Castelvetro	Wine	2021	Italy
17.	Montepulciano D'abruzzo	Wine	2021	Italy
18.	Münchener Bier	Beer	2021	Germany
19.	Toscano	Wine	2021	Italy
20.	Conegliano Valdobbiadene Prosecco	Wine	2021	Italy
21.	Chianti	Wine	2021	Italy
22.	Bayerisches Bier	Beer	2022	Germany
23.	Irish Cream / Irish Cream Liqueur	Spirit	2022	Ireland
24.	Brandy De Jerez	Spirit	2022	Spain
25.	Českobudějovické Pivo	Beer	2023	Czech Republic
26.	Vino Nobile Di Montepulciano	Wine	2023	Italy
27.	Chilean Pisco	Spirit	2023	Chile
28.	Arunachal Pradesh Marua Apo (Marua Millet Beverage)	Millet Wine	2024	Arunachal Pradesh
29.	Barolo	Wine	2024	Italy
30.	Meghalaya Chubitch	Alcoholic Beverage made of Rice	2024	Meghalaya
31.	Nihonshu / Japanese Sake	Alcoholic Beverage	2024	Japan

Tables 3 and 4 show the total number of food stuff and beverages registered as GI in India. A total of fifty-one goods are registered as food stuff by the GI Registry in India while thirty-one goods which include wines, spirits, beer and other alcoholic drinks are registered. Beverages are covered under the category of manufactured goods. While most of the registered food stuff are from different States and Union Territories of India, registered beverages mostly are from foreign countries. Out of thirty-one, only five drinks are registered as manufactured goods. Italy has the highest number of GIs registered in India.

4. Protection of Culinary Heritage of Himachal Pradesh Through Geographical Indications

The state of Himachal Pradesh is located in the lap of the mighty Himalayas. The state is situated in the Western Himalayas. It has a complex topography largely made up of hills, mountains and valleys. The State is diverse in every aspect like culture, resources available, races, communities, languages, etc. The lifestyle of the people living in one part of the State is different from those living in other parts. the biggest lifestyle difference among the people of the State is in terms of food consumed by them. This difference is due to the diverse resources available, and different agro-climatic conditions in different parts of the State. With time people developed knowledge about the resources. The local communities developed different techniques for preparing the food items from the available resources.

From time immemorial different traditional food items and beverages have been consumed by the local communities of the State. The technique and process of making these food items and beverages is not changed. These processes and techniques are passed on the future generations. A different process is used by the people of different areas in food preparation but one thing that is common all around the State is the use of the fermentation process. It is a food preservation method. It has many benefits like it improves nutritive value, enhancing flavour, making food more digestible, etc.[18] Many of these items are unique to the place of their origin. They have unique characteristics and qualities due to their origin and have also developed a reputation with time.

The culinary heritage of the Himalayan State of Himachal Pradesh is unexplored. Geographical Indications can create a brand for the food items of the state. It will help the local communities of the State to get social and economic benefits. The food items and beverages are part of the life of the local communities of the State. There are many cuisines and beverages made in the State. Some of the food items and beverages that are origin-based and have qualities and reputation are discussed below:

A. Food Items

i. Chamba Chukh

Chukh or *Capsicum annuum* L. is a traditional fermented food item coming from the Chamba District of the State. The process of making this pickle uses traditional ways like silbatta or grinding stone is used to crush the locally sourced red and green chillies with salt. The materials used in making it are chillies, lime juice, mustard oil and salt. This pickle is known by its place of origin i.e. Chamba and it is one of the potential products for GI registration.

ii. Himachali Siddu

With the increasing use of social media 'Himachali Siddu' has become quite famous. But this delicacy is part of the traditional and culinary culture of the State. It is also a fermented dish. It is made usually with wheat flour with a filling of paste of opium seeds, walnuts, species, etc. and then steam cooked. It is served with ghee and chutneys. It is oval or disc shaped and is cooked in rural areas of the State. The dish has a reputation linked to the State. The traditional method of cooking this dish also gives it a human factor which is important for GI protection. It is one of the dishes which not only represents the culinary heritage of the State but is also known to most of the people as coming from the State and this makes it an important consideration for the authorities of the State for GI protection.

iii. Sepu Vadi from Mandi

Sepu Vadi is one of the traditional food items of the Mandi area of the State. It is also a fermented food item made using soaked urad dal or black lentils, red

chilly powder, haldi powder, cumin seeds, etc. and then steamed and fried. This delicacy is served on special occasions like marriages, festivals, etc. Functions in the area are not complete without Sepu Vadi. It is made by the people of the area for personal use as well as for commercial purposes. It is also rich in protein and other nutrients.

Chachyot Krishak Society, Mandi, which is a registered society of Sepu Vadi Producers in the area has applied for its registration under the GI Act. The application for registration is facilitated by the Himachal Pradesh for Science, Technology and Environment (HIMCOSTE). The application was filed on December 14, 2022, under the category of food stuff and Class 30 of Schedule IV of the GI Rules, 2002. It has not been registered yet and is currently in Pre-pre-examination stage.[19]

iv. Kachnar Pickle

Kachnar or *Bauhinia variegata* L. is a deciduous tree that has green buds and pink flowers. It has many medicinal uses. The flowers of kachnar especially young buds are used in food preparations also, the pickle of kachnar is famous in the State. In the preparation of this pickle ingredients like vinegar, roasted cumin powder, etc. are used. It has a tart flavour. It can be stored and used for 10-12 months.[20] It can also be one of the potential good for GI registration.

v. Other Food Items:

Some other food items coming from the State that can be protected under the GI Act are as follows:

I. Churpe: it is made using buttermilk. Buttermilk is boiled and solids are recovered and solids out of it are dried to make churpe.[21] It is mostly made and consumed in tribal areas of Lahaul and Spiti in the State.

II. Madrah of Chamba: it is a traditional dish prepared with rajma or kidney beans, ghee, curd, spices, etc. in the Chamba area during special occasions.

B. Beverages

The rural and tribal communities of the State use traditional methods and indigenous knowledge for alcoholic brewing. These communities prepare these fermented beverages using fruits and cereals. The knowledge and process of production are known and limited to these communities. It is passed from generation to generation. Some of the potential beverages for GI protection from the State are follows:

i. Angoori

This traditional alcoholic beverage is generally manufactured and consumed in the district Kinnaur of the State of Himachal Pradesh. Kinnaur is a tribal area situated on the North-Eastern side of the State. This fermented drink is served

on special occasions. The wine as the name suggests is made with the local varieties of grapes both black and green grown by the tribal communities of the area. The process of manufacturing this wine is known to the tribal communities of the area and the knowledge is passed on to the future generation. The local fruits, and water used in the making of this wine give it its unique taste and characteristics. Due to this reason, it is one of the potential good for the protected under the GI Act.[22]

ii. Chang/Lugri

It is a traditional alcoholic beverage made out of rice or wild apricot (also known as 'Bhemi') in the tribal area of Lahual and Spiti. The process of making this beer involves traditional methods. The local communities of the area use traditional utensil known as '*uthi*' in Lahual to make it.[23] It is served on special occasions like the traditional New Year of local communities of the area known as *Phagli,* marriages, etc. It is mainly consumed during winter as it is believed to protect against cold.

iii. Ark/Ara

Ark or Ara is a fruit-based distilled alcoholic beverage made out of locally sourced fruits like apple, chulli, barley, pear, etc. It is manufactured and consumed in the tribal district of Kinnaur of the State. The area is suitable for a variety of fruit production and the fruits of the area also have distinct tastes due to agro-climatic conditions of the area. So, the taste and quality of this fruit-based wine is also unique.

iv. Sura

It is produced and consumed mainly in the Kullu and Mandi areas of the State and especially in the Lug Valley of Kullu district. It is a brown-colored alcoholic drink made with millet. It is made from finger millets by fermenting them naturally. Like other types of beverages from the State it is also consumed during special occasions.

All these types of beverages from the State are manufactured by the local communities of the area. These are manufactured for self-consumption mostly. These goods have the potential for GI protection. the protection of GIs will not only protect the product but will also promote them by creating a brand for the beverages from the state of Himachal Pradesh.

5. Conclusion and Suggestions

The traditional cuisines of the Himalayan State of Himachal Pradesh are unexplored. The traditional foods and beverages of the State. The State has many superfoods which are rich in nutrition. These foods and beverages from different areas of the State have unique tastes, quality and characteristics due to the place of their origin so, they should be given protection. Since GI is a

community right it will not only help in the protection of these goods but will also economically the communities of the State.

The State is working towards protecting its cultural and traditional heritage by way of GIs. The State has also formulated a policy for the protection of goods coming for the State by way of GI but still, there is a long way to go for the authorities of the State. To date, only one food stuff from the State has been applied for GI protection by the authorities and the State has numerous goods from the category of foods and beverages which need protection and promotion.

At the national level also, the condition is not that great either. Out of 642 GI goods registered in the country, only 47 are food stuff. If we include cheese it comes to 51, which is quite low for a country like India which is so diverse and has so many food items and beverages coming from different parts of the country. The law provides for the protection of goods by the GI Act and the GI Rules in the country but many loopholes in the Act prevent benefits from reaching the local communities who are the true owners of this intellectual property. The lack of awareness and proper checks by the authorities has resulted in the loss to the communities.

There is a need for awareness among the people about the GIs so that the consumers can be saved from deception and producers can also be protected. The local authorities should also work for the protection and promotion of the goods coming from their regions.

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[1] *Henceforth referred to as the GI Act.*

[2] *The Geographical Indications of Goods (Registration & Protection) Act, 1999 (Act 48 of 1999), s. 1.*

[3] *Sant Ram v. Rajinder Lal & Ors., (1979) 2 SCC 274; Tea Board, India v. ITC Limited, 2011 (6) RAJ 482.*

[4] *The Geographical Indications of Goods (Registration & Protection) Act, 1999 (Act 48 of 1999), s. 11(1); Payyannur Pavithra Ring Artisans & Development Society v. K Balakrishnan, 2009 (41) PTC 719.*

[5] *The Registration Process, available at: https://ipindia.gov.in/the-registration-process-gi.htm (Visited on April 17, 2023).*

[6] *The Geographical Indications of Goods (Registration & Protection) Act, 1999 (Act 48 of 1999), s. 9 (a); Comite Interprofessional Du Vin De Champagne v. M/s Chinar Agro Fruit Products CS (COMM) 1194/2016; Imperial Tobacco Co. of India Ltd. v. Registrar of Trade Marks, AIR 1968 Cal 582.*

[7] *Federal Republic of Germany v. Commission of European Communities (Feta Case), 2006 ETMR 16; 'Basmati Case.'*

[8] *M/s Sahee Leathers v. The Registrar of Geographical Indications, Chennai W.P. (MD) No. 13402 of 2019 and W.M.P. (MD) No. 9972 of 2019; The State of Madhya Pradesh v. The Intellectual Property Appellate Board and others, Writ petition Nos. 5798 and 9564 of 2016 and 6857 & 7030 of 2018.*

[9] *Id. s. 21 (1) (a)*

[10] *Id. s. 21 (1) (b)*

[11] *The Geographical Indications of Goods (Registration & Protection) Act, 1999 (Act 48 of 1999), s. 22 (1) (a); Black Hills Gold Jewelry Mfg. Co. v. Gold Rush Inc., 633 F 2d 746; Comite Interprofessionnel Du Vin De Champagne v. M/s Chinar Agro Fruit Products, CS (COMM) 1194/2016.*

[12] *The Geographical Indications of Goods (Registration & Protection) Act, 1999 (Act 48 of 1999), s. 22 (1) (b); "The expression "unfair competition including passing off" would not, by reason of the explanations in the*

relevant sub-section, imply that every kind of passing-off would amount to unfair competition. The expression has to be understood to mean that certain kinds of passing-off, not all, would amount to unfair competition as defined. The phrase used is "unfair competition" and not "unfair practice" or "unfair trade practice," though it seems to have been borrowed from the TRIPS agreement and not uniquely coined. If every kind of passing-off amounted to unfair competition, Section 20(2) of the GI Act would be otiose", Tea Board, India v. ITC Limited, 2011 (6) RAJ 482.

[13] *Collen Taylor Sen, Foods and Nations, Feasts and Fasts: A History of Food in India 7 (Reaktion Books Ltd, London, 2015).*

[14] *Id at 42.*

[15] *Supra note 13 at 8.*

[16] *S.P. Sangar, "Food and Drink in Mughal India: Summary" 30 Proceedings of Indian History Congress 207 (1968).*

[17] *State Wise Registration Details of G.I Applications, Ministry of Commerce and Industry Government of [India, available at https: / / ipindia.gov.in / registered-gls.htm (Visited on February 15, 2024).*

[18] *Monika, Savitri, et. al. "Traditional Pickles of Himachal Pradesh" 15(2) Indian Journal of Traditional Knowledge 330 (2016).*

[19] *Geographical Indications Registry, available at:*
https: / / search.ipindia.gov.in / GIRPublic / Application / Details / 1029 (Visited on April 26, 2023).

[20] *Monika, Savitri, et. al. "Traditional Pickles of Himachal Pradesh" 15(2) Indian Journal of Traditional Knowledge 333 (2016).*

[21] *Savitri and Tek Chand Bhalla, "Traditional foods and beverages of Himachal Pradesh" 6(1) Indian Journal of Traditional Knowledge 19 (2007).*

[22] *Navdeep Thakur, Savitri, et. al. "Characterization of traditional fermented foods and beverages of Himachal Pradesh" 3(3) Indian Journal of Traditional Knowledge 332 (2004).*

[23] *Id. at 331*

Shimla Smart City: Evolution and Spatio-Temporal Growth

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Abstract

Shimla the capital of Himachal Pradesh is located on the spurs of the middle Himalayas at mean elevation of 2206 meters above mean sea level. It is located between the latitudes 30° 6' and longitude 77° 10' East. The present town is developed on Jakhoo hills (8094 feet) observatory hills 7090 feet. Prospect hill (7139 feet) Elysium hill (7403 feet), Summer hill (6899 feet), Potter hill (6800 feet), Museum hill (6899 feet). These seven hills have played important role in articulating networks in the Shimla urban agglomeration. Important roads and networks around these hills also provide convenient path ways. Shimla city has been expanding horizontally besides vertical expansion. In 1961, it had an area of 11.2 km^2, which increased to 19.15 km^2 in 1991, and 31.60 in $km^{2(AU)}$ 2001. In 1961, the Municipal Community of Shimla was replaced by corporation. Shimla serves a primate city for various others small towns in the region. The large number of small towns is linearly coming up along with National Highway (NH-22) and Kalka Shimla Railway line (Singh 2007). The city has a large number of educational institutions, government and private and offices besides hotel and recreational infrastructure. Now the city has attained cosmopolitan character.

Keywords: *Smart city, Spatio-Temporal growth, Evolution*

I. Background

There are many stories about the origin of Shimla city. According to one version present name Shimla was derived from Shyamala meaning the blue house, said to be the name of the house built by a fakir on Jakhu hills. Second version is that Shimla is the actual native village from which the name Shimla was derived. Third version is that Shimla was named after temple of goddess Shamali or Kali Devi which existed near the Rotheney Castle on the Jakhu hill. The temple was relocated in its present site of KaliBari when the British. (Buck, 1925, Kanwar 1995, Chaterjee, 1999). According to one version, in 1815, Shimla was taken from the Rana of Jind, and was given to the Raja of Patiala for assistance rendered during the British during the British-Nepal War. Subsequently, it was used by the Raja for a sanatorium. It is said that the first person who brought Shimla to notice was a British officer, in about 1816. He was impressed by its cool climate. It was a dense jungle infested with wild beasts. Shimla was first made known by Gerard brothers, two Scotch officers

engaged in the survey of the Sutlej valley. Their diary dated August 30th, 1817, mentioned Shimla a middle sized village. Shimla was known as Shyamala in ancient time implying the house of goddess Kali. Original village of Shimla was located on the ground lying above the road leading to Rippon hospital, below the catholic chapel and inhabitants were mainly charcoal burner (Buck, 1925). After the anglo-sikh war in 1814-16, British retained several strong holds of the lesser Himalayas and outer Himalayas including Sabathu, Kotgarh and Ramgarh. Jagatgrah was named, as Jutogh. Sabathu was the first hill station occupied by British as a military cantonment in 1817. Lt. Patric and Alexander Gerade also mentioned Shimla as a middle-sized village on the south facing slope. In 1819 Lft. Ross Assistant political agent at Sabathu built a cottage at Shimla (Buck, 1904). Charles Pratt Kennedy, a political agent, built first pucca house called Kennedy house. He also constructed a road from Sabathu to Shimla. At that time, there were about 20 European houses at Shimla (NAI, 1830). Gradually the process of human inhabitation in Shimla hills caught momentum and by 1826 the settlement got definite shape and it was named as Shimla (Buck, 1904).Lord Amhest's visit in 1827 gave momentum to the developmental activities in the town. Locational advantage of Shimla helped in its urban agglomeration. In 1830, Shimla city covered about 15 km^2. Shimla was important from the strategic viewpoint and it was easy to push troops down to the plains easily (Newal 1887, Hunter, 1909). With the visit of Lord Combermare in 1827, construction of bridge across a deep Nallah below Jakhoo hills and a three-mile long road was started. These developmental activities were initiated for better links between the western and eastern parts of the town. In1830 Kaithu area was also developed projecting northwards from the central ridge. Governor General Lord Bentic successfully negotiated with the native rulers and acquired 4000 acres and started construction of Bentic castle in 1832 (Buck, 1904). The central ridge in north and south direction was exploited in human settlement and nuclei as Boileauganj, Elysium, Nabha Estate, Summer Hill, Chotta Shimla and Phagli were developed (Mundy 1832). Road around the prospect hill was constructed in 1834 which helped in the development of Boileauganj. Lord Auckland's visit in 1838 initiated political activities in the hill town. Shimla was developing steadily and there were 100 houses in this town by 1841, which were mostly scattered. By this time, Shimla had become hub for traders, European occupied the Mall Road and Indian traders occupied lower and middle bazaar area. Construction of Hindustan Tibet road in 1951 proved milestone in the growth of Shimla urban agglomeration. Within the limits of Shimla town, it was called cart road. Cart road introduced new means of transportation based on modern technology, which helped in the development and expansion of the town. After the establishment of Municipal Corporation in 1851, some rules and regulation

were framed to regulate the growth of the town. The city was divided into two wards for administrative purpose. European lived in Station Ward area and Indian population occupied bazaar ward. In the Hill Station houses and hotels were built for visiting Europeans, clubs served for daily get together, mountains permitted such hobbies as walking, trekking and sport activities. (Buck, 1904, Kanwar, 1995). Indians and those of native officers remained second-class citizens in the community designed for exclusively for the Europeans. The bazaar, which stuffed natives, was located at a lower level street, parallel to the Mall road. In 1864, Shimla was made summer capital of the British Raj. As Governor General John Lawrence felt that, it was the best place for the supreme government as it was near the Punjab and North West providence (Bosworth smith, 1883). The Army Headquarter and allied departments were maintained permanently at Shimla in 1864. It also became headquarters of Punjab govt. between 1873 and from 1876 onwards. All these developments also helped in the expansion of the town. In 1866, Shimla had only 290 residents where as in 1881 it had 1141 and in 1891 its permanent population was 1334, included Indians and Europeans (Punjab Government Records, 1908). During 1898-1900 town developed towards south east due to establishment of transport line. Prior to 1880 sole water sources were natural springs. In 1880 and 1882 water reservoirs were constructed one under the ridge and one at Sanjauli, which supplied water to the town. In 1898 extension committee reported that there was increase in the station ward housed by 24% between 1898 and 1907. About 86 buildings were erected in station ward.

Shimla improvement committee was formed in 1907 to restrict haphazard construction and land use problems. To meet accommodation requirements the government acquired Bameloe, CrackDhu and Brock Hurst estates (Report, 1917). Shimla had both permanent and floating population so there was fluctuation in population between summer and winter. From 1920 to 1950 various political developments were witnessed in the town which directly or indirectly led to the expansion of the town. Himachal Pradesh came into existence in 1948. Shimla served as a capital of Punjab from 1947 to 1956. In 1966 Shimla was completely transferred to Himachal Pradesh. On 25th January, 1971 Himachal Pradesh became 18th state of India with Shimla as a capital. The city of Shimla, which occupied 46150 persons in 1951, now have grown to 1,44,764 in 2001and 169,578 in 2011 and its urban metropolitan population was 171,640.In 2021 its population was 220,000 and estimated to crossed 238,000 in 2024.

II. Spatio-Temporal Growth of Shimla Urban Agglomeration

The two hundred and fifty odd years of European presence in India left permanent impression on the processes of urbanization. The colonial period

affected urban centres in different ways and its effect on a particular city was often the result of specific historical circumstances. The towns developed during the British period have great impact on Indian urban system from 19th century onwards. The colonial rule in India changed the existing pattern of urban settlements and cantonments, hill resorts, railways stations and port towns came into existence. (Shekhar, 2001). The process of integration of villages as a part of Shimla during 1820,s laid down the foundation of Shimla urban agglomeration (Buck, 1904). Buck recalls Shimla and its environment as a place with climatic conditions conducive to health picturesque and uncultivated clusters of mountains and people with poor economic background. Well-formed roads secured communication between the several residences. The local resources were used for the construction but there was no pressure on natural resources. Spenser and Thomas (1948) military stations and cantonments also speeded up the process of urbanization. Chatterjee (1997) also quotes that hill stations were developed for health and recreational purposes. Schools were established especially with a view to cater the need of for European children. Colonialism of European settlements and missionary activities were other motives responsible for hill station development. Other factors, which accelerated the development of hill towns, were establishment of camping grounds, cantonments and introduction of municipalities. The growth of public utility services establishment of administrative headquarters, expansion of transport networks and opening of commercial centres further speeded up the growth of urbanization in hills. The British influence on Indian urbanization has been manifold and far-reaching. It has left mark on the physical and social aspects of urban agglomeration. The British developed few cities and towns but their domination left a strong and lasting impression on the urban landscape. Establishment of large number of hill towns was a completely new trend in urban location, however hill towns were also known for their grandeur even before the British introduce but with smaller size and had a low population. However, development of a large number of towns over a wide area was a British introduction to India (King, 1980). Hill stations were also seen as easy possibility of segregation of troops from the indigenous society and development of hill stations in Asia exhibited crucial variables of culture. Development of hill stations also proved ethno medical theories that hill stations were healthier than residences in plains he opined. The city of Shimla that grew up from a small town to capital of the British Raj and important hill town in India had no environmental problem except rare incidents of sewerage in bazaar ward and station ward area(Chatterjee,2000).There happened to be wide fluctuation in the summer and winter population of Shimla due to intraregional immigration. The table 1 shows that in 1891 the summer population of Shimla was nearly double that of winter population and in 1931 it

is about three times of the winter population.

Table1. Winter and Summer Population of Shimla.

Year	Winter population	Summer Population
1891	13,034	24,179
1911	18,934	36,002
1931	18,144	52,187
1941	19,300	64,432
1951	14,211	67,430
1961	21,742	73,540

Shimla municipal area used to spread over 3865 acres in earlier times that included a six-mile ridge as well as the valley that plunged below it on either side. The seventeen villages with an indigenous population of 484 were nearer the valleys and constituted 477 acres about half of which was cultivated and other half green fields. The rest was mostly forests. Stebbings (1921) writes that hill station of Shimla was located on a spot originally surrounded with thick forests. Earliest act of mass felling of trees in Shimla was highlighted when forests of Shimla were cut for government house at Sabathu in 1820's. Later on restrictions were imposed on cutting of forests. Mundy observed that during 1820's thousands of coolies were involved in cutting timber, raising stones and erecting buildings. Rents were very high therefore investments in house property yielded lucrative returns. One-third cost of the house was usually charged as rent for a season of six months. Civic rules were formulated for the first time in 1830, first step was to demarcate boundaries of the houses, and land associated to it and tax was fixed accordingly. Rent was meant for planning and other developmental activities. Water supply was a problem even then and natural springs were sole source during 1820's. By 1830, Shimla constituted 30 British owned houses, scattered over the hills. In the same year, it was acquired by the East Indian Company. Lord Amherst was the first Governor General to visit Shimla in 1828 but William Bentic's trip to the town in 1831 established Shimla as a hill station. He constructed Bentic castle (Raj Bhavan). By 1841, Shimla had 100 houses with a British population 334 during summer. In 1861, Solan was acquired for rifle practice. Small military towns were mushrooming around the Shimla by that time. Spatio-temporal growth of Shimla town need to be discussed in phased manner due to its development in distinct phases.

A. Initial Stage (1817-1947):

Spatio-temporal growth of Shimla studied in phased manner in pre independence and post-independence stages. Initial stage is divided into three sub category i.e. Inception Stage, pre railway and railway stage.

1. Inception Stage (1817-1851)

Present city was conceived by the British authorities in this stage. Scottish officers discovered Shimla in 1817, while conducting survey in Sutlej valley. At that time, they made mention about two small south facing villages on Shimla hills and present Shimla was known, as Shyamala. The original village of Shimla was located below the catholic chapel and near present Deen Dyal Upadhay hospital Formerly Ripon Hospital, (Buck, 1925). Lt. Ross, Assistant political agent was the first to construct kachha house on Shimla hills in 1819. Lt. Kennedy built Pucca house named Kennedy house in 1822, which was located in close proximaity of the present Vidhan Sabha Building. At that time Shimla was merely very small village and inhabitants were mainly charcoal Burner (Buck, 1904). The most of the houses during 1820's were of thatch and mud, whereas the population composition was mainly European officers, Indian clerks and local labourers. The visit of Lord Amherst in 1828 proved turning point for Shimla and abrupt rise in visitor's population. In following years, Lord Combermere, Commander in Chief of British force in India took serious steps for the development of the town. Three-mile long road around the Jakhu hill and a bridge across a Nallah below the same hill were constructed during his period. These developments increased the connectivity between different parts of the town, which helped in the overall urban agglomeration and related activities. In 1830, British India government decided to acquire more land in vicinity of Shimla. Major Kennedy arranged land settlement with the chiefs of Keonthal and Patiala. In Lieu of twelve villages namely Anjar, Arahane Beria, Fagli, Hali, Kiar, Bemloie, Agawag, Dhar, Kanlogh, Khalhiana and Khalini from Keonthal chief Pargana of Ravin was handed over. A portion Of Bharauli paragana consisting Dhanoti, Kalawar and Dharot villages was handed over to Maharaja of Patiala in exchange for Kaithu, Bagleg, Cheog, and Manidrag villages. Apart from the historic and strategic reasons, the place had scenic beauty and temperate climatic conditions and ambience ideally suited for British Aristocracy (NAI 1830). Chatterjee (2001) states that in 1830 there were 30 European houses in Shimla. Wace (1840) writes that European Invalid from plain had sought to create a sanatorium at Shimla since 1824. Therefore, military requirements ranked first and followed by the health. Civic rules were framed for Shimla in 1830 for the first time. In 1832, a three members committee was appointed to improve water and sanitation conditions in Shimla town. At this point of time, water was obtained from natural sources. In 1820's the retired company servants and traders were prominent property owners in Shimla. They controlled the posh buildings other than government in the town. Construction of Benthic Castle in 1832 and Barnes court(Present Raj Bhavan), occupied by the commanders in chief, was followed by many other buildings of Anglo-British style speeded up the process of urbanization in Shimla. In 1851

municipality was established in the town, which was oldest in the Punjab and second oldest in India after Calcutta. For administrative purpose Shimla municipality was divided into two wards i.e. station wards and Bazaar ward. The elite class or the Europeans occupied bazar ward and station ward was occupied by locals and labourers.

2. Pre-railway Stage (1851-1903):

This period known for the development of The mall road, Lower bazaar, cart road and many functional units along these roads. The united club was built in 1867, catered mainly to militia. All these developments attracted tourists, scholars and administrators to hill town. Shimla was expanding and need was felt to look for new land for increasing population. Spurs projecting from the central ridge in north and south direction were exploited for human settlements and nuclei like Boileauganj, Nabha Estate, Summer Hill, Elysium, Phagle and Chotta Shimla came into existence. Construction of road around the prospect hill in 1834 enabled accessibility to Boileauganj and was responsible for its growth (Chatterjee 1999). By 1841 Shimla had 100 houses scattered over the hills but manifested no coherence. This could be attributed to uncoordinated efforts on the part of authorities to plan the town (Shandil and Mishra 1995). So no serious effort was made to plan the town from very beginning. Buck (1904) observes that by now Shimla had developed as trading centre and it had well developed commercial functions. The Europeans occupied The Mall road and Indian traders occupied shops below it. Construction of Hindustan Tibet road in 1851-52 and cart road running parallel to the mall at lower level added to the subsequent growth of Shimla and influenced its function in significant ways. Earlier mule and work force were used for transportation but road networks proved powerful stimulus for promotion of trade and development of Shimla. Annandale, a tableland below Kaithu was developed as a race course, highest in the world. Annandale remained hot spot for all social gatherings and meetings during 1820's and 1820's. World's second oldest football cup was started from Annandale in 1888 (Buck 1904). In 1864 Shimla was designated as a summer capital of the British Rule in India. The increase in population was imminent and the Governor General Jonn Lawrence added 484 staff to towns's population (NAI, 1864). During the period of Lord Lytton, Punjab government also came to Shimla. In 1899 secretariat of Punjab government was established at Ellerslie (Present secretariat). With increasing administrative establishments construction activities increased substantially. In 1866, Shimla had 290 houses. The number of houses in the summer of 1881 went up to 1141. In 1866 Shimla had very modest population i.e. 7077 and it grew to 13,258 in 1881 and 34,505 in 1898 (Buck, 1904). However there is some discrepancy in the numbers reported as the

other sources put Shimla population at 13960 in 1901 and it was only 13034 in 1891. The special census taken for the summer months reported a population of 31,621 within the municipal limits and 2,880 outside the limits. In this way the two census taken at the interval of six years the total Shimla population stood at 34,501 and 45,587 respectively (Gazetteers' of Shimla, 1904). Cantonment towns, educational institutions and medical institutions also gave impetus to the growth of the town. Educational institutions which came up during this period were of three types viz, Institutions for Europeans and Eurasian children, regimental schools at military stations and municipal board high school for the lower class. Schools of different ethnic and linguistic communities were meant for the children of local people and immigrants. British administration established a number of health institutions to counter problems like goitre, stone, syphilis and leprosy, which were very common those days in Shimla. Important institutions opened during this period were, Rippon hospital (1885), Lady Reading hospital (1897), Walker hospital (1902) and Small Pox Hospital. Health and educational facilities in the town attracted Europeans, aristocrats, royal people and other affluent people to Shimla. By the end of the nineteenth century, there was sharp increase in the construction activities and services in the town and this changed the complexion of the town. From few helmets, it became an urban area with improved quality of life. General orientation of the future city remained elitist. All the institutions, recreational centres and other services were catered to the British and Indian aristocracy.

3. Railway Stage (1903-1947)

The introduction of narrow gauge railway with Kalka commenced a new phase of urban development. Shimla represents the recreation of British cultural landscape in most idealized form (Chatterjee, 2001). The colonial dominance in urban landscape that was witnessed in the pre railway stage remained same in the railway phase. The population of Shimla reached to 14,484 by this time and Shimla was expanding along all transporting lines, level slopes ridges and spurs. By 1904, Shimla covered an area of 15 sq km. Introduction of Shimla-Kalka railway line made it accessible to plains, and sharp increase in visitors, traders and workers was experienced. Municipal limits of the town started growing due to restriction on construction in central Shimla. Shandil (1993) observed that bazaar ward had become highly congested due to low land tax imposed on the residents. Congestion and over crowdedness started mounting during this stage. The recommendation Committee of Shimla MC in 1907 advised that buildings with structural defects should be demolished. Most of these structures were in the lower bazaar, Kaithu, Lakkar bazaar and Nabha house area. Lower Bazar was becoming congested during the second decade of 20th Century. People were rehabilitated on the southern side of the

main ridge in Shanan, Phagali and Dhar Villages. This shows that authorities were concerned about the menace of population and urbanization and some necessary steps were taken even in early stage of the development of the town. To meet the accommodation demand the government acquired Craig Dhu, Brockhust Estate and Bameloe. Expansion of town continued in the decade 1911-1921 due to war conditions and increase in administrative functions. Besides permanent population, Shimla had considerable floating population. Total population of Shimla was 27,213. As a result of population pressure town lacked basic amenities and water problem was very common in summers. Climatic conditions were even in the town during this period as the town received considerable amount rainfall and snowfall also shown in the plate no 3.4. The apparent discrimination and divide as Indian were not allowed on The Mall Road, as it was special reserve for the British. There was distinct dividing line between white living in bungalows on higher elevation and Indian occupying crowded tenements of lower and middle bazaar. In order to reduce the population pressure the downsizing of government staff was proposed and this was accepted. However, the move proved a setback to the business class. Political activities in 1940's also influenced the growth and development of the town. Visits of many national leaders brought Shimla on the centre stage. Shimla developed slowly during pre-railway stage but with the introduction of railways and road network it started growing rapidly. British administration kept recording the data on the winter and summer population as well and enforced many rules and regulations to maintain ecology of the town.

B. Modern Stage (1947- 2001)

In 1951, population of the town was 46,150. This stage can be termed as stage of rapid population growth and development. Initially development of the town suffered a setback as a result of withdrawal of traders and the Britishers, commercial activities were halted. Shimla at that time belonged to both Punjab and Himachal Pradesh. In 1966, Shimla was integrated with Himachal Pradesh as a result of reorganisation of Punjab and hill states. The attainment of full statehood in 1971 proved turning point for the development of the town. The total population of the town reached to 57,323 with an area 21.03 Sq Km. In census, 1981 Shimla recorded a total population 73,004 and while the area remained unchanged. Increasing population put pressure on available resources and aggravated the problem of accommodation, water supply, sewerage, disposal, traffic jams and health hazards. During 1981-91, there was unprecedented growth in the houses constructed in new designs and of new material. "These houses were different from age old structures and material. Concave roofs and wooden structures were replaced by flat roofs and cemented structures, which are not environment friendly and does not suit to the hilly

terrain of Shimla. The state capital of Shimla has grown steadily during the past century however, the growth has been fluctuating. The highest growth rate was recorded during the decade 1941-51(151.52%), due to increasing concentration of administrative and military establishments.

Table 2. Decadal population of Shimla town 1901-2001

Sr. No	Year	Population
1	1901	14,335
2	1911	19,405
3	1921	27,213
4	1931	18,614
5	1941	18,982
6	1951	46,152
7	1961	44,084
8	1971	57,323
9	1981	73,004
10	1991	110,360
11	2001	142,555
12	2011	169,578
13	2021	220,000

During 1961-71 Shimla urban agglomeration grew at the rate of 29.98%. During 1971 -1981 population continued to grow at the rate of 27.52% and 56.31% during 1981-1991 and 36.37% during 1991-2001. Growth pattern during the past decade i.e. from 34,502 in 1898 to 1,42555 in 2001 and 169,578 in 2011 and 220,000 in 2021. Shimla Municipal Corporation, one of the oldest institutions in the country passed through many slings and arrows during the last one hundred and fifty three years of its existence. After Independence, Shimla was divided into fourteen single member wards and one double member ward. All the members were to be elected and the president was in turn to be elected by the members from amongst themselves. Elections in 1953 and 1960 were held on its basis. Because of reorganization of Punjab, Shimla became a part of Himachal Pradesh. In 1968, Government ordered delimitation of wards of Municipal Committee into ten wards. Meanwhile, the passing of the Himachal Pradesh (Development & Regulation) Act 1968, (Act No. 22 of 1969) converted the committee into Corporation w.e.f June 29, 1969. The committee thus witnessed its liquidation after a long history. With the passing of the HPMC Act, 1994. Government undertook the delimitation process and number of municipal wards increased 21 and election were held. At present,

Municipal Corporation, Shimla consists of 25 wards. The total number of households are 37756 and population of M.C. Shimla is 142555 reached 169,578 in 2011 and 220,000 in 2021 and 238,000 in 2024.

III. Conclusion

Shimla was established to cater the psychological, political, and cultural need of the British administration. Construction of cart road gave impetus to commercial, residential, educational activities. Shimla developed slowly during pre-railway stage but with the introduction of railways and road network it started growing rapidly. After independence, initially development of the town suffered setback due to withdrawal of the British and many commercial activities were halted. State hood in 1971 proved turning point for the development of the town. The sanatorium of British India was initially planned to accommodate 18000 people now it has about people and growing faster than ever before. In the process of spatial expansion it has captured a number of small towns in and around it but population has grown faster than its area especially after 1947. Shimla only class 1 city in the state, it also bring to light the pressure of population on infrastructure and fragile environment of the city. The economic base of the city is weak due to over dependence on tertiary activities.

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Status of Muslim Women in Higher Education in the Thoubal District of Manipur

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Abstract

This study focuses on the higher education of Muslim (Meitei Pangal) women in the Thoubal District of Manipur. The primary objective is to identify the challenges faced by Muslim women pursuing higher education in this specific district. The research employed a descriptive survey methodology, selecting a total of 45 Muslim women for interview from various higher educational institutions in the district through Simple Random sampling. The researcher utilized self-developed questionnaires for data collection, gathering information from both primary and secondary sources. The collected data underwent analysis using statistical techniques to derive percentages. The study's findings revealed that 85% of the respondents encountered financial difficulties. Additionally, 92% of the participants expressed that the distance to various educational institutions from their residences was considerable. These findings provide a comprehensive overview of the status of Muslim women in higher education within this particular district of Manipur. Furthermore, it is anticipated that the outcomes of this study will catalyze positive qualitative changes in the realm of education, particularly benefitting Muslim women in the district.

Keywords*: Higher Education, Meitei Pangal Women, Financial Problem, Distance to educational Institution, Manipur.*

I. Introduction

Educated women can play a crucial role in addressing women-related issues. They can combat social problems such as female foeticide, child marriage, dowry, and addictions, while also challenging societal discrimination and biases against women. Highly educated women can contribute to enhancing working conditions, promoting gender equality, and advancing women's welfare. They can empower other women to achieve self-sufficiency

and self-confidence, offering guidance on career choices, employment opportunities, business ventures, as well as matters concerning nutrition and childcare.

It's a known fact that women are lagging behind in various aspects within our society compared to men. Women's education serves as a means of liberation, not just for women themselves, but for Indian society as a whole. Education stands as a pivotal tool for human resource development, with women's education taking precedence among the measures aimed at elevating women's status in India.The role of women holds significance both within families and society, as progress becomes intertwined with the education of women. When women are educated, they evolve into valuable assets for society.

Furthermore, educated women engaged in various professions contribute significantly to the economic development of the country. Through education, women have consistently fulfilled their crucial roles in advancing the nation. Genuine societal transformation occurs when women receive education; the education of women is indispensable for the enlightenment of society as a whole.A society cannot be truly educated unless its women are educated. "The educational attainment of women stands as a pivotal determinant in assessing the current and prospective status of women within a nation. A well-educated mother is instrumental in nurturing capable offspring. The advancement of a nation is intricately linked to the moral fiber of its citizens, a character that is predominantly shaped by mothers. Consequently, it becomes the responsibility of a nation to ensure quality education for women.

Numerous studies have investigated the status of women in education, revealing a multitude of issues and challenges. Among these researchers, Kantamma (1990), Nisha (2010), Bhat (2015), and Suguna (2011) stand out, as their studies shed light on decision-making and the evolution of progressive viewpoints across various matters. Their research demonstrates the unequal access that women experienced in education compared to men, with observable advancements in girls' enrollment across different educational levels.

N. Pandey and T. Haokip (2014) conducted a study on the status of women in higher education in Manipur and identified a significant rise in women's literacy rates. However, the study also unveiled that Muslim women's enrollment was notably lower at 0.75% compared to tribal women which stands at 1.77%. Borgohain (1995) critically examined women's higher education in the Sibsagar district of Assam. The findings indicated that 88.1% of female students chose Arts, 1.33% opted for Commerce, and 10.6% pursued Science.

II. Background and Context of the Study

Manipur, a northeastern hill state with a total population of 28.6 lakhs according to the 2011 Census, is home to multiple ethnic groups, including Hindus, Christians, Meitei Pangal (Manipuri Muslims), Buddhists, Sikhs, and

Jains. According to the 2011 Census report, the state boasts a literacy rate of 76.94%, ranking it 5thamong the northeastern states, surpassing the national average of 74.04%. However, when it comes to female literacy rates, Manipur stands as the third lowest among northeastern states, with a rate of 70.26%. The Meitei Pangal community constitutes approximately 8.4% of Manipur's total population as per the 2011 Census, making them the second largest minority group after Christians, who make up 41.29% of the population. Meanwhile, Buddhists, Sikhs, and Jains represent only 0.25%, 0.005%, and 0.006% of the population, respectively. It's worth noting that the Muslim community in Manipur has the lowest literacy rate. Additionally, the Thoubal district boasts the largest concentration of Meitei Pangal communities at 44.7% compared to other districts in Manipur.

The State Gross Enrolment Ratio (GER) based on the AISHE 2020-21 report is 37.8, with females at 38.6, surpassing males at 36.9. Notably, the female GER exceeds the national average GER. However, out of the total 138,499 individuals enrolled in higher educational institutions, Meitei Pangal represent only 3.19%, accounting for 4,430 students. Remarkably, Meitei Pangal women have a stronger presence in higher education compared to their male counterparts, constituting 3.63% of the total number of enrolled Manipuri women. However, according to the 2011 census, Thoubal district recorded a literacy rate of 74.4%, which is the second-lowest after Senapati district with 63.6%. More than half of the female population in this district is illiterate. Moreover, approximately 62% of the total illiterate Meitei Pangal population in the state is comprised of females.

The current study addresses the higher education of Muslim women in the Thoubal district of Manipur. It's noteworthy that Muslim women in this specific district face educational disparities compared to women from other communities. The majority of schools, colleges, universities, and higher educational institutions are situated far from their localities, presenting challenges in accessing quality education. Numerous socio-cultural factors serve as obstacles to the advancement of women's education within the district. A range of customs and taboos restrict Muslim women, often confining them to their homes. Furthermore, protective parents often hinder their pursuit of higher education, a constraint not typically encountered by males.

Based on the preceding discussion, there emerges a clear necessity for conducting a study that enhances awareness across all domains regarding the socio-economic and developmental potential of Muslim women. Thus, the researcher recognizes the significance of undertaking this study to explore the challenges and opportunities faced by Muslim women in accessing higher education. A thorough examination of existing literature further reveals the absence of a comprehensive study centered on Muslim women in the Thoubal District of Manipur. The outcomes of this research endeavor are poised to offer

a comprehensive portrayal of the status of Muslim women in higher education. Furthermore, it is anticipated that the conclusions drawn from this study will catalyze positive transformations within the education sector and society at large.

II. Objectives of the Study

The main objective of the study are as follows:

1. To ascertain the courses chosen by Muslim women in higher education within the district.
2. To examine the challenges encountered by Muslim women pursuing higher education.
3. To provide recommendations for enhancing women's education in the district.

III. Methodology

The current study employed the Descriptive Survey method. A sample of 45 Muslim women was chosen for interviews from 4 colleges within the district, using the Simple Random Sampling technique. The selected colleges for this study are (a). Thoubal College, (b). LilongHaoreibi College, (c). Y.K. College and (d). Waikhom Mani Girl's College. Data were collected from both primary and secondary sources, and subsequently analyzed using the statistical technique to derived percentages.

IV. Findings of the study

As mentioned earlier, the Meitei Pangal population in the state is estimated to be around 2.4 lakh, with approximately 1.1 lakh individuals being illiterate. The total number of illiterate persons in the state is approximately 9.4 lakhs, and of this figure, 58% are female. Table 1(a) provides a breakdown of illiteracy rates among different communities in Manipur.

Table 1(a): State total illiterate person of all religion and gender.

Percentage of illiterate person, sex, and religion as per Census 2011				
Religion	Illiterate persons	Male %	Female %	Overall illiteracy rate of the total share of population
Hindu	331508	39.4%	60.6%	28%
Muslim	105544	38.8%	61.2%	44%
Christian	436003	45.3%	54.8%	37%

Sikh	298	45%	54%	19.5%
Buddhist	2364	44.2%	55.8%	33.3%
Jain	334	48%	52%	19.7%
Others Religion	67257	39.5%	60.4%	28.8%

Source: Compiled from the Census 2011 report, available at https://censusindia.gov.in/nada/index.php/catalog/11383

Based on the provided data, Meitei Pangal (Muslims) exhibit the highest illiteracy rate among all religious groups in the state. Furthermore, Muslim women also have the highest illiteracy rate among females from various communities. Notably, Thoubal district, which has the largest Muslim population, ranks as the fourth-lowest in terms of literacy rates among the districts with significant Muslim populations in the state. The district-wise literacy rates are as follows: Imphal West (86.08%), Senapati (63.6%), Imphal East (81.95%), Thoubal (74.47%), Churachandpur (82.78%), Bishnupur (75.85%), Ukhrul (81.35%), Chandel (71.11%), and Tamenglong (70.05%).

Moreover, the representation of Meitei Pangal (Muslim) individuals in higher educational institutions is comparatively low when compared to the percentage of individuals in the eligible age group of 18-23 years. In the academic year 2020-2021 (AISHE, 2020-21), their total enrollment in higher educational institutions was 4,430. Notably, it's interesting to observe that female enrollment exceeded that of males, with 2,526 female enrollees. The table below provides a summary of enrollment rates among various social group from the academic years 2016-2017 to 2020-21.

Table 1(b): Enrolment in different higher educational institution among different social group during the period from 2016-17 to 2020-21 as par the AISHE 2020-21 report.

Years	All	ST	OBC	SC	Muslim	OM
2016-17	1,01,062	31,127	31,878	5,692	3,529	5,515
2017-18	1,04,680	33,736	36,487	6,638	4,884	6,172
2018-19	1,10,377	35,773	35,706	6,348	5,601	3,119
2019-20	1,24,538	35,993	40,128	6,612	6,479	4,386
2020-21	1,38,499	37,649	40,886	9,338	4,430	5,149
Average	115,831.20	34,855.60	35,543	6925.6	4984.6	4868.2

Source: Compiled from AISHE 2020-2021, available at https://www.education.gov.in/sites/upload_files/mhrd/files/statistics-new/AISHE_Report_2020_21.pdf

The average enrollment of Muslims in higher education institutions was 4,984.6 for the period spanning from 2016-17 to 2020-2021. It's noteworthy that the academic year 2020-21 experienced a decrease in enrollment compared to the previous academic year. This decline could be attributed to the pandemic; however, it's important to highlight that the pandemic did not have a similar impact on the enrollment of other communities in the state. According to the Manipur University registrar office, there is 39 Muslim (Meitei Pangal) women enrolled in different post graduate course, whereas 2902 enrolled in undergraduate in 2019-20 session.

In Thoubal district, as per the Census 2011 data, there are 25,281 individuals who hold graduate and higher qualifications. However, out of this number, only 8,308 are female, despite there being a significant eligible population in the age group of 20-24 years. The district is home to a total of 38,265 individuals in the 20-24 age bracket, with 24,538 residing in rural areas. Notably, the rural female population in this age group surpasses that of males, with 12,611 out of the total 24,535 individuals. In the rural areas of this district, where the Muslim (Meitei Pangal) community is more concentrated, there are only 11,506 graduates, including 3,364 females.

Focusing on the initial objective of the study, which explores the course preferences of Muslim women in higher education, the findings unveil that 95% of the respondents had chosen the science field, while the remaining 5% opted for Arts. Consequently, the majority of respondents favored the science stream. Additionally, the study identified that 65% of the participants were either currently preparing for or had prepared for the NEET competition—a crucial entrance exam for MBBS course admission.

Furthermore, the research also shed light on the challenges faced by these Muslim women in relation to their chosen courses within their respective colleges.

With respect to the second objectives of the study, which delves into the challenges encountered by Muslim women in higher education, the findings are outlined below:

1. The study's outcomes disclosed that 85% of the respondents grappled with financial issues. As members of a marginalized community, their economic status posed difficulties in pursuing higher education. Additionally, a significant majority of respondents confirmed that government scholarships were consistently delayed by over two years.
2. An overwhelming 92% of the participants indicated that educational institutions were distant from their residences. The geographical distance between educational facilities and their homes presented a significant hindrance, contradicting the ideal of convenient access to education, thereby acting as a barrier to women's education.

3. The investigation revealed that 75% of respondents faced challenges related to syllabus complexity and a lack of study materials in their respective colleges. They expressed that the curriculum was burdensome, impeding their pursuit of higher education. As a result, respondents struggled to manage their coursework.
4. Approximately 65% of the participants disclosed inadequate study time at home. Domestic responsibilities, coupled with familial duties, left them with limited time for personal study. The demanding workload at home hampered their ability to focus on their studies.
5. A notable 80% of the respondents lacked proper guidance and support from their families regarding their studies. Parental education levels were often insufficient, and time constraints prevented parents from providing adequate guidance to their daughters.
6. Many respondents faced significant familial issues that affected their educational pursuits. Factors such as parental health problems and the family's precarious economic circumstances were identified as obstacles to their education.
7. The study brought to light another challenge that is inadequate transportation. Around 55% of the respondents reported irregular class attendance due to transportation issues, especially prominent among students residing in remote areas.

V. Suggestion :

Based on the third objective of this study, the researchers put forth the following suggestions for enhancing the higher education of Muslim women.

1. Adequate attention must be given to advancing women's education in the rural and remote areas of the district, fostering an environment that encourages women to pursue higher education. Guardians, educators, NGOs, and governmental bodies should collaboratively initiate measures to bolster women's empowerment.
2. The provision of girls' hostels should be made available across all educational stages, accompanied by subsidized transportation services in remote and rural regions.
3. The government should ensure the timely disbursement of scholarships, providing relief from financial burdens for students with limited incomes.
4. Women's reservation should be upheld in all domains, including education and employment opportunities.
5. Active encouragement of women's political involvement can be achieved through extending reservations, empowering them to contribute to societal betterment.

6. Comprehensive awareness programs should be conducted among women in village areas to sensitize them about the contemporary advancements in science and technology, enabling them to break free from superstitious beliefs.

VI. Conclusion

This study shed light on the higher education status of Muslim women in the Thoubal district of Manipur. The findings have brought to the forefront various challenges and barriers faced by these women in their pursuit of higher education. Financial constraints, geographical distance from educational institutions, lack of proper study materials, and domestic responsibilities were identified as prominent obstacles.

To address these issues and promote the empowerment of Muslim women in higher education, several recommendations have been put forth. Initiatives such as the establishment of girls' hostels at all education levels, subsidized transport options in remote areas, and timely scholarship disbursement were suggested to alleviate the challenges faced by these women. Moreover, the study highlights the significance of maintaining women's reservations in various domains, including education and employment opportunities.

Overall, this study underscores the urgent need for collaborative efforts from educational institutions, government bodies, NGOs, and the community to create an environment conducive to the advancement of Muslim women's higher education. Through these concerted efforts, we can strive for a more inclusive and empowered educational landscape that benefits not only the individual women but also contributes to the progress of society as a whole.

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Global Strategies for Safeguarding Children Against Sexual Abuse

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Abstract

This article explores the multifaceted global strategies designed to safeguard children against sexual abuse. The analysis delves into various international conventions, declarations, and protocols that have been established to combat this grave issue. It highlights the legislative measures, collaborative efforts, and comprehensive action plans adopted by nations and international bodies; and examines the objectives, provisions of these instruments in providing legal protection for children. It emphasizes the importance of protecting children's rights, ensuring their safety, and providing the necessary support for victims. It analyzes how these instruments work together to create a comprehensive framework for the protection of children, detailing the obligations of states to prevent abuse, prosecute offenders, and support victims. By analyzing these international frameworks, this article underscores the global commitment to eradicating child sexual abuse and promoting a safe and conducive environment for children's growth and development; the gaps that still exist in protecting children from sexual exploitation and trafficking; emphasizes the critical importance of robust legal frameworks and international collaboration in safeguarding children's rights and well-being.

Keywords: *Child Sexual Abuse, International Conventions, Child Protection, Legislative Measures, Global Strategies.*

I. Introduction

The protection of children from sexual abuse has been a focal point of numerous international legal instruments. These agreements aim to curb the child sexual abuse and trafficking of children, providing a robust framework for their protection and rehabilitation. This article provides a comprehensive overview of significant global agreements and declarations aimed at addressing and combating the child sexual abuse and trafficking of children. These instruments highlight the collective efforts of multiple nations to curb the illegal trade and exploitation of vulnerable children, through coordinated legislative

and enforcement measures. It delves into the specific objectives, commitments, and directives outlined in each convention, underscoring the global community's ongoing commitment to protecting human dignity and promoting justice.

By tracing the historical progression and the enhancements made in subsequent agreements, this article underscores the importance of international cooperation in addressing these pervasive issues. It emphasizes the need for continuous adaptation and strengthening of laws to effectively combat the evolving nature of trafficking and child sexual abuse, ensuring that all children receive the protection and support they deserve.

II. International legal instruments

This article analyses the various provisions and different aspects existed under different international legal instruments enacted for the protection of children from sexual abuse.

1. International Agreement for Suppression of the "White Slave Traffic" Paris, 18 May, 1904.

This agreement consists of total 9 articles. The various governments who are parties to this agreement are United Kingdom of Great Britain and Ireland and of the British dominions beyond the seas, **India**, Prussia, Belgian, Denmark, Spain, French Republic, Italy, Netherland, Portugal and Algarve, Russia, Sweden and Norway, and the Swiss Federal Council.

The object behind the creation of this agreement is to adopt adequate measures which provides effective protection to the **minor girls against criminal traffic known as the "White Slave Traffic.**" In pursuance of that object, these parties are appointed their delegates to this agreement who have exchanged their best ideas, full powers, found in good faith and in due form, and agrees upon the various provisions providing protection to minor girls against sexual exploitation.

This agreement contains various directions to be fulfilled by these parties, for providing protection to minor girls such as the commitment of these parties to create, or designate some authority charged with the coordination of all particulars pertaining to the **procurement of minors for immoral purposes in or to a foreign country**. To communicate back and forth directly with the similar department created in each of these parties, such authority shall be provided sufficient powers.[1] Further, these parties are committed to **keep watch**, especially in the places such as railways stations, ports in which a passenger starts journey, during the course of journey and for persons in charge of minor girls destined for the purpose of sexual exploitation. To attain this object officials and all other qualified persons shall be given instructions, so that they

can obtain, within legal limits, all particulars which are likely to lead to the detection of criminal traffic. The arrival of persons who clearly appear to be the main perpetrators, persons who help another to commit a crime, or victims of such traffic shall be notified, when it occurs, either to the authorities of the destination place, or to the interested diplomatic or consular agents, or to any other competent authorities.[2]

These parties are further directed, in order to **establish the identity and civil status and to find out** who is responsible for leaving the country, declarations shall be taken from minor girls prostitutes of foreign nationality, when such a case arises, and within legal limits of these parties. With the object of transporting these minor girls to their home country, such obtained information shall be communicated to the authorities of the country of origin of the said minor girls. In this process of final repatriation of the minor girls victims of a criminal traffic, the parties are directed within their legal limits and as far as possible be done, entrust temporarily, the victims when destitute to public or private charitable institutions, or to private individuals providing necessary security. The parties are also directed to take steps as far as possible, to send back the minor girls who desire to go back to their home country. It includes the victims who may be claimed by persons exercising authority over them. The parties shall facilitate the movement of victims through its territory. Correspondence related to the process of repatriation shall be direct as far as possible.[3]

In addition, these parties are directed to pay the cost of **repatriation o**f minor girls' victims. Such cost shall be borne by the country where she is in residence as far as the nearest frontier or port in which such victims start journey in the direction of their home country, and by the home country as regards the rest. Such direction applies in the cases where the minor girl victims cannot herself repay the cost of transfer, and has neither husband, relations, nor guardian to pay for her.[4] It is provided under the agreement that any private conventions existing between the parties shall not be affected by the provisions of the foregoing Articles 3 and 4.[5] The parties are directed to exercise power of supervision, as far as possible, over the offices or agencies involved in finding employment for minor girls in or to a foreign country.[6]

This agreement is important for the reasons that it makes provisions to create some specific authority to coordinate information about the procurement of minor girls for immoral purposes, keep watch on offenders and notify who are in charge of minor girls destined for an immoral purpose, taking declaration of girls of foreign nationality who are indulge in the profession of prostitutes, for the repatriation of such girl victims and to provide necessary security during the pendency of such repatriation process.

2. International Convention for the Suppression of the "White Slave Traffic", Signed at Paris, on 4 May, 1910.

The said Convention was amended by the protocol signed at Lake, New York, 4 May, 1949. The Convention directs the parties that the **acts of hiring, abducting, or enticing a minor girl by any person with a view to gratify the lust of others, for immoral purposes**, shall be punished accordingly.[7] Under this Convention these parties are committed to adopt or to propose to their **respective legislations**, such necessary measures in order to punish such offences commensurating with their gravity.[8] The parties are committed to exchange information between them regarding the notification about the quantum of punishment pertaining to offences mentioned under the said Convention and follow the procedure of transmission for such documents in accordance with Article 1 of the preceding agreement.[9]

3. International Convention for the Suppression of the Traffic in Women and Children, Geneva, 30 September, 1921.

The object of this Convention is to secure children more effectively and to provide complete protection from child trafficking. It contains total of 14 Articles. It was concluded at Geneva on 30th September, 1921 and amended by the protocol signed at Lake Success, New York, on 12 November 1947. The contracting parties to the Convention also include **India.** The main object behind the creation of this Convention is to make provisions for providing more and complete protection to children from sexual exploitation. With this object these parties appointed their respective delegates who accepted various provisions and finally concluded a Convention for the Suppression for the Traffic in Women and Children to **add certain provisions and fill the gaps in the above-mentioned arrangements and conventions.**

These parties abide by this Convention to adopt all methods which are useful to discover and prosecute offenders who are involved in the **commission of trafficking of boys or girls** and the persons who committed offences as described in the Article 1 of the Convention of May 4, 1910. [10]

Further, the Convention directs the parties to formulate such regulations regarding **licensing and supervision of employment offices and agencies** in order to ensure the protection of children seeking jobs in foreign countries. Such provision applies in the cases where there already exist no other legislative or administrative methods.[11] The parties abide by this Convention to adopt such administrative and legislative methods, regarding the subject matter, of **immigration and emigration**, which are necessary to check child trafficking. Furthermore, these parties accept to adopt such regulations which are necessary to protect the children during travelling on emigrant ships, at the departure and arrival points and to make arrangements for the dissemination of information in

railway stations and in ports, of notices consisting warning to the children about the ill effects of child trafficking and prescribing the names of places where they can obtain accommodation and support.[12]

4. Convention for the Suppression of the Traffic in Person and of the Exploitation of the Prostitution of Others, 1949

This Convention contains 28 Articles. The object behind the creation of the present Convention is to curb the serious problem of prostitution and its co-existing evil of child trafficking as both of these evils are against the core values, worth and dignity of a human person and the lives of the children are in danger.

The parties agreed to abide by the Convention to punish any person who commits certain acts in order to satisfy the lust of another person, such as if he **procures, entices or takes away, for the purpose of prostitution and abuses the child for prostitution**.[13] This Convention also provides for the punishment of any person who commits certain acts for the purpose of prostitution like if he **keeps, manages, or knowingly finances or involves in the financial transaction of a prostitution house and lets knowingly or rents a building or other place or any part of it with the object of child prostitution**.[14]

Besides, this Convention gave direction to these parties to treat the offences as mentioned under Articles 1 and 2 of the said Convention as extraditable offences in the list of any treaty related to **extradition** taking place between any of the parties to the present Convention. The conditions for extradition shall be inconsonance with the internal legislation of the requested state.[15] Convention also consists of various **directions** to these parties regarding taking steps for **prevention of prostitution and rehabilitation, social adjustment** of child victims of prostitution and of the offences mentioned in the said Convention. These parties accept to take all steps by adopting or motivating, to create awareness through the modes of public and private educational, health, social, economic and other related services.[16]

5. United Nations Declaration of the Rights of the Child (1959)

This Declaration contains 10 principles. Sum of the objects behind the creation of this declaration are: to uphold the **dignity and worth** of a child and to facilitate social progress; to provide special protection and care to children which includes special legal protection during childhood as children requires such protection due to the reason of their low physical and mental maturity level so that child can enjoy a happy childhood and live for his own good which ultimately leads to the growth of society.

It provides that in all circumstances, the child shall be given first preference to receive protection and relief.[17] The child shall be provided protection from sexual abuse and trafficking for the purpose of sexual exploitation.[18]

6. Convention on the Rights of the Child, 1989

The object behind the creation of the present Convention is to protect the integral rights of children to uphold the sacrosanct rights of children which constitutes the basis of freedom, justice and peace in the world, inconsonance with the principles declared in the United Nations Charter, Universal Declaration of Human Rights and in the International Covenants on Human Rights, which provides that children have all the rights freedom described therein.

The Convention directs the parties to adopt measures to fight against **the illegal transfer for the purpose of sexual exploitation** and to secure the return of children to their home countries.[19] In order to protect the child from all forms of **sexual abuse or exploitation during the time when such child is under the care of parents, legal guardian or any other person who acts as a custodian of the child,** the Convention requires to adopt in this regard all suitable legislative, administrative, social and educational safeguards. Such safeguards should provide effective mechanism in order to create social programmes which includes programmes related to **prevention, identification, reporting referral, investigation, treatment** and follow of child maltreatment mentioned as above and, judicial involvement so that the child, and the persons who have the care of the child can be given necessary assistance.[20]

The Convention directs the parties to consider the right of child to **a periodic review** of the treatment given to the child and all other situations relevant to his or her placement in the situations in which such child is placed for the purpose of care, protection or treatment of his or her physical or mental health to such treatment.[21] The Convention also requires the parties to provide protection to child from all **forms of sexual exploitation and sexual abuse.** It prohibits practices that include **any inducement or coercion of a child to involve in any unlawful activity, the exploitative use of children in prostitution or other unlawful practice, and the exploitation of children through the practice of pornographic performances and contents.**[22] The Convention requires the parties to prevent the **abduction, sale, or trafficking of children for sexual exploitation in any forms**[23] and to provide protection to every child from all **other forms of sexual exploitation** which affects any aspects of the child's wellbeing.[24]

7. World Summit on Children, 1990

This declaration is created for the protection of children from sexual abuse, especially **living in difficult circumstances** and to provide every child a prosperous future. **It is found by these nations that the ground reality of childhood is entirely different**. Therefore, the nation's pledge to take responsibility and make an urgent universal appeal to provide a better future to

every child. The **challenge** before these nations is that each day around the world there are innumerable children who are susceptible to dangers that restrict their growth and development.

By this summit these nations are committed to provide attention, care and support to **disabled children**, and to other children found in very **adverse circumstances**. These nations made serious **commitments** that the children's rights, their **survival and their protection and development** should be considered on a **high priority basis and** act together in the arena of international cooperation as well as in their respective countries and committed to protect the rights of children and to work for the improvement of their lives. These nations have committed themselves to work to alleviate the situation of millions of children living under adverse circumstances as **victims of sexual exploitation or abuse.** The **principle of "first call for children**" must always be kept in mind, in the effective implementation of this plan of action and declaration. This principle means that essential needs of children should be considered on a priority basis in the allocation of resources, in all the times, at all levels such as national and international and family levels and for better protection to children living in adverse circumstances and **mitigate the underlying causes leading to such a situation.**

8. Declaration and Agenda for Action 1st World Congress Against Commercial Sexual Exploitation of Children Stockholm, Sweden, 27-31 August, 1996

The object behind the formulation of this declaration is to make serious commitment towards the prevention of commercial sexual exploitation of children. The parties participating in Stockholm represent the governments of 122 nations, various non- governmental organizations, UNICEF and other agencies of the United Nations, and other concerned organizations and individuals.

Commercial sexual abuse includes in its ambit, sexual abuse committed by the offender for **payment in cash or kind either to the child or third persons**. The offender treated the child as a sexual object and as a commercial object. It considers poverty as a **contributing factor** and cannot be justified for the occurrence of commercial sexual exploitation and other **contributing factors** are economic inequalities, discriminatory socioeconomic structures, imbalances in families, low literacy rate, growth of consumerism, urban rural migration, gender inequality, irrespective, irresponsible male sexual behaviour, existence of harmful orthodox practices, armed conflicts and child trafficking.

The World Congress considers that due to the involvement of **various criminals and criminal networks** in the process of procuration and channelization of susceptible children towards commercial sexual exploitation further aggravates

the situation of such exploitation. The demands of the customers in the sex, market who are mainly men, for unlawful sexual gratification with children are fulfilled by these criminal elements. It further observed that there are **many harmful consequences of commercial sexual exploitation of children**. These include serious, life long, even life-threatening consequences that hamper the physical, psychological, spiritual, moral and social development of children.

The most important Agenda for action against Commercial Sexual Exploitation of Children is to **create data bases on children** susceptible to commercial sexual abuse, and on their abusers, **relevant research** and special emphasis to categorise data in terms of age, gender, ethnicity, indigenous status, situations leading to commercial sexual exploitation, and to respect for privacy of the child victims especially in regard to public disclosures.

To prevent this menace and deter criminals from committing such offence, the parties are required to strengthen their laws and law enforcement, including the provisions **of confiscation**, and **seizure of assets and profits, and other sanctions, against offenders** who committed such crime in distinct counties. The parties are further required to share **relevant data** about these offenders which promotes the prevention of this menace. In the case of child trafficking, the parties need to adopt and implement domestic laws, policies and programmes to safeguard children from being trafficked within or across borders and criminalize such acts of traffickers.

The parties are required to appoint intermediary officers whose work is to guarantee the rights of children during police investigations and judicial proceedings for the exchange of vital information. The agenda provides for the **promotion of action and interaction among communities'** families, non-governmental organizations, the business sector, which includes tourist agencies, the world tourism organization, employers and trade unions, computer technology industry, the mass media, professional association and service providers to monitor and report cases to the authorities, and to formulate voluntary ethical codes of conduct and to provide safe environment for children who manages to escape from this menace, and safeguard those who extend assistance to child victims of this menace from intimidation and harassment. It requires adopting effective steps to prevent and **remove stigma created by society**.

9. Protocol to Prevent, Suppress and Punish Trafficking in Persons Especially Women and Children, Supplementing the United Nations Convention Against Transnational Organised Crime, 2000.

This Protocol contains 20 articles. The object behind the creation of the said Convention is to adopt such exhaustive measures at the international level in the

home countries, and at the transit and destination points which are necessary to **eliminate child trafficking, to punish the offenders and to provide adequate protection to victims of child trafficking and to protect their recognized human rights** at the international level.

The protocol defines the term child and trafficking in persons. According to this protocol trafficking in persons, shall include recruitment, transportation, transfer, harbouring or receipt of person. Such acts can be done through the various modes such as threat, use of force or other types of coercion, cheating, taking advantage of power or of dominant position or by giving or receiving of payments or advantages to get the consent of a person exercising supervision over another person (child) for the purpose of exploitation including **exploitation of the prostitution** or other types of sexual abuse. It is further provided that the concept of consent of the victim is totally irrelevant.[25]

The Convention further makes provision about taking **border measures,** strengthening such border controls for prevention and detection of child trafficking and in addition to this, create and maintain direct channels for the purpose of communication.[26] The Convention also directed the parties to take appropriate steps regarding **securing and control of travel documents** and adopt such steps so that the travel documents cannot be misused easily and cannot be falsified or altered, replicated or issued by unlawful means. To this end, the parties should take steps regarding the issuance of good quality of such travel or identity documents.[27] The next article of this protocol talks about the **legitimacy and validity of travel documents.** The convention directs the parties to verify as soon as possible the fact that the travel or identity documents issued or purported to have been issued in its name are legitimate and valid. This provision applies whenever a request is made in this regard by a state party to another party.[28]

10. Optional Protocol to the Convention on the Rights of the Child on the Sale of Children, Child Prostitution and Child Pornography, 2002

This Protocol contains 17 Articles. The object of this Optional Protocol is to ensure the complete protection of the child from the **Sale of Children**, **Child Prostitution** and **Child Pornography.**

This Protocol prevent the trend of easily available content relating to child pornography on the internet and other emerging technologies and implementation of the various provisions regarding prohibition, production, distribution, exportation, transmission, importation, intentional possession and advertisement of child pornography material by providing adequate sanctions.

It prohibits the acts and activities that include in relation to the offence of sale of

children, the acts of **offering, delivering or accepting,** by any means, a child with the object of **sexual exploitation**, **forceful involvement in labour** of a child; it also prohibits the acts of improper taking consent by inducing the child, as an intermediary, with the object of adoption of a child, which violates the principles of international legal instrument on adoption; in relation to offence of prostitution of child, it prohibits the acts of **offering, obtaining, procuring** or providing a child for prostitution; in relation to the offence of child pornography, the acts of **production, distribution, dissemination, importation, exportation, offering, selling or possession of pornographic material.**

The next article is very important as it deals with the protection of various **rights and interests of child victims**. The Convention directs the parties that the rights and interests of child victims should be protected at all stages of the criminal justice process and, the state parties should adopt suitable measures to prevent secondary victimization. The special needs of child victims in the situation when they become witnesses should be considered effectively. Child victims should be informed about their **rights, their role, and the scope, timings and status of the proceedings and about the disposition of their cases**.

The privacy and identity of child victims should be protected and to prevent unnecessary dissemination of information which could lead to the identification of child victims, parties should take necessary steps in consonance with their internal legislation. Adequate measures should be taken for the protection of child victims, their families and witnesses on their behalf, from intimidation and retaliation. In the disposition of cases, unreasonable delay should be avoided and orders or decrees by which compensation granted to child victims should be executed effectively.

The protocol further requires the parties to provide the child victims, without any discrimination access to adequate mechanisms to seek compensation **for damages** from the persons who are legally responsible. The states parties are directed under the protocol to adopt adequate steps with the aim of curb out effectively the problem of **production and circulation** of **content advertising the offences**.[29] The protocol directs the parties, for the purposes such as **prevention, detection, investigation, prosecution and punishment** of those persons, who are responsible for acts involving the sale of children, child prostitution, child pornography and child sex tourism, to adopt all adequate measures.[30]

11. SAARC Convention on Prevention and Combating Trafficking on Women and Children for Prostitution, 2005

This Convention prohibits the menace of child trafficking for the purpose of prostitution as it considers that such practice is against the dignity and honour

of human beings and therefore, violates the inherent human rights. The Convention prohibits the growing trend of sexual exploitation of children by traffickers from SAARC countries and the constant use of these countries for the purposes of sending, receiving and transit points.

Prostitution is defined as **sexual exploitation or abuse of children for commercial activities**. Trafficking is defined under the Convention as the acts of **moving, selling or buying of children for the purpose of prostitution** within and outside the limits of a country with the object of obtaining payment or other consideration. The consent of the children is irrelevant. Persons, agencies or institutions involved in any form of trafficking come under the definition of traffickers. Children who are victimized or compelled into **business of prostitution by the traffickers by means of deception, threat, coercion, kidnapping, sale, fraudulent marriage, child marriage, or any other unlawful modes,** fall under the ambit of person subjected to trafficking. "Protective home" covers a home created or recognized by a government of a member party for the purpose of providing reception, care treatment and rehabilitation of rescued or arrested persons subjected to trafficking. Repatriation means coming back to the home country of the person who is subjected to trafficking across international frontiers.[31]

The Convention directs the parties to adopt steps so that any person **who keeps, maintains or manages or knowingly finances or takes part in the financial transaction** of a place which facilitates trafficking and **knowingly let or rents a building or other place or any part of such building** for the purpose of trafficking should be provided with stringent punishment. The next article deals with **aggravating circumstances**. The Convention directs the parties to make provisions to consider the factual circumstances which increases the gravity of commission of offences.[32]

The Convention also makes provisions about **mutual legal assistance**. It directs the parties to extend to each other the greatest measure of mutual legal support and support in relation to investigation, inquiries, trials or other proceedings conducted in the requesting state. Such support should include various facets like collecting evidence and taking statements of persons, provisions of information, documents and other records which includes records relating to criminal and judicial process, location and identification of person and objects, search and seizures, delivery of property which includes lending of exhibits, prepare detained persons and others available to give evidence or support in the investigation, service of documents which includes documents relating to attendance of persons and any other support as may be required.[33]

The Convention also directs these parties that they should **exchange information** in relation to agencies, institutions and individuals engaged in

child trafficking in the area and also make provisions for the **identification of methods and routes used** by the traffickers by means of land, water, or air. Such furnished information should contain information of the offenders including their **fingerprints, photographs, modus operandi, police record and history of conviction.** The convention directs the parties to prevent child trafficking taking place under the pretense of recruitment, by establishing necessary steps so that such employment agencies are kept under the surveillance of these parties. The Convention further directs the parties that they should focus on the preventive and development efforts in respect of areas which are known to be source areas for child trafficking. The Convention further directs these parties that they should facilitate awareness **by means of media,** about the menace of child trafficking and its **root causes which includes the projection of negative images of children**.[34]

Conclusion :

The global fight against child sexual abuse necessitates a concerted effort from all nations and international bodies. The various conventions, declarations, and protocols examined in this article reflect a strong commitment to protecting children from sexual exploitation and abuse. Effective implementation of these international instruments requires robust legislative frameworks, cooperation among states, and active participation from communities and families. The study concludes that while significant progress has been made, ongoing efforts are crucial to address the root causes of child sexual abuse, ensure comprehensive victim support, and foster an environment where children can thrive safely. Continuous international cooperation and the adaptation of strategies to emerging challenges are essential for sustaining and enhancing the protection of children worldwide.

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[1] *International Agreement for Suppression of the "White Slave Traffic" Paris, 18 May 1904, art. 1.*
[2] *Id., art. 2.*
[3] *Id., Art.3.*
[4] *Id., Art.4.*
[5] *Id., art.5.*
[6] *Id., art.6.*
[7] *International Convention for the Suppression of White Slave Traffic signed at Paris, on 4th May,1910 as amended by the Protocol signed at Lake New York, 4 May, 1949, art.1.*
[8] *Id., art.3.*
[9] *Id., art. 7.*
[10] *Id., art.2.*
[11] *Id., art.6.*
[12] *Id., art.7.*
[13] *Convention for the Suppression of Traffic in Persons and of the Exploitation of the Prostitution of others, 1949, art.1*
[14] *Id., art.2.*

[15]*Id., art.8.*
[16]*Id., art. 16.*
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[18]*Principle 9 of the Declaration.*
[19]*Id., art. 11.*
[20]*Id., art. 19.*
[21]*Id., art. 25.*
[22]*Id., art. 34.*
[23]*Id., art. 35.*
[24]*Id., art. 36.*
[25]*Id., art. 3.*
[26]*Id., art. 11.*
[27]*Id., art. 12.*
[28]*Id., art. 13.*
[29]*Id., art. 9.*
[30]*Id., art. 10.*
[31]*SAARC Convention on Preventing and Combating Trafficking on Women and Children for Prostitution, 2002, art.1.*
[32]*Id., art.3.*
[33]*Id., art.4.*
[34]*Id., art.6.*

Exploring the Evolution and Impact of Drone Regulations in India and Japan: A Comparative Study

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Abstract

The use of drone technology has transformed many industries worldwide, including agriculture, disaster management, delivery services, and entertainment. As drones become more common, countries have had to create rules to ensure their safe and secure use. This study looks at how India and Japan, two countries with different backgrounds, have developed their drone regulations. In India, drones are seen as a way to improve traditional methods in agriculture, infrastructure, and surveillance. The Indian government has introduced regulations to encourage innovation while addressing safety and privacy concerns. Japan, known for its strict safety standards and advanced technology, has a well-structured regulatory system that supports the use of drones in public services and disaster management. By comparing these two countries, this study explores how their regulations impact drone development and use, highlighting lessons and best practices that can guide other countries in balancing innovation with safety.

Keywords: *Drone regulations, Drone usage, Comparative analysis, Legal framework, Regulatory bodies*

I. Introduction

Over the past couple of years, the use of drone technology has significantly revolutionized different industries in the world. As drones began to become more popular, countries needed to put laws in place to regulate their use. India and Japan, two Asian countries with very different cultural, economic, and technological backdrops, provide helpful lenses to view the process of regulation being put in place and the impact on drone usage overall.

India has seen the potential that drones have in terms of changing traditional methods of work in the fields of agriculture, infrastructure, and even surveillance. This has led the government of India to respond with a series of regulations: to stimulate innovation on the one hand and address issues of safety, security, and privacy on the other. The regulatory journey of India also

reflects the challenge of nurturing technological progress without compromising public interests.[1]

Japan has taken a highly formalized path to drone regulation that is consistent with the country's broader technological values set. A highly regulated airspace, given Japan's technological prowess and its status as a country with one of the strictest safety standards, has developed a regulatory system to allow for the smooth introduction of drones into their daily lives.[2] The country has already seen government involvement in promoting a drone-friendly environment. The Japanese government has used drones in filming work, applications for public service such as logistics, and disaster prevention and management.

This comparative study explores the regulatory environments of India and Japan, examining how their policies influence the development and use of drone technology. By looking at the similarities and differences in their approaches, we can understand the broader impacts of drone regulations on innovation, economic growth, and public safety. This study also aims to identify best practices and areas for improvement, providing guidance for other countries looking to leverage drone technology while managing the associated risks.

II. Background Information on the Growing Use of Drone Globally

Over the past ten years, there has been a noticeable increase in the use of drones, sometimes referred to as unmanned aerial vehicles (UAVs) or unmanned aircraft systems (UAS), all over the world. Drones were first created for military use, but they now have a wide range of commercial and consumer uses. Technological improvements have made drones more accessible, inexpensive, and adaptable, which has led to their recent spike in popularity.

Unmanned Aerial Systems (UAS/UAVs) are aircraft systems that function without a human pilot present. They are either operated independently by onboard computing or remotely by a human operator. Drones are available in a variety of shapes and sizes, from tiny consumer drones to massive military-grade aircraft.

The potential applications of drones are vast and varied:[3]

i. **Agriculture:** Precision agriculture, soil analysis, and crop monitoring are all done with drones. They provide cost savings and increased efficiency by helping with pesticide application, fertilizer application, and crop health assessment.

ii. **Delivery Services:** Businesses like Google and Amazon are looking into using drones to deliver packages. Drones can transport goods quickly and without physical contact; this is especially helpful in metropolitan areas and during emergencies.

iii. **Disaster Management:** Drones are essential for both responding to and recovering from disasters. They can help with search and rescue efforts, offer real-time surveillance, and get entry to difficult-to-reach locations.

iv. **Security and Surveillance:** Border control, crowd monitoring, and surveillance are among the uses of drones by law enforcement. They can swiftly cover wide regions and offer a lofty vantage point.

v. **Environmental Monitoring:** Drones are employed in scientific research, tracking environmental changes, and animal monitoring. They can collect data without causing environmental disturbance even from far-off and dangerous places.

vi. **Entertainment and Media:** Drones are used in the film and media industries to record aerial video that would otherwise be exceedingly expensive or impossible to obtain. They are also employed in sports coverage and live broadcasting.

Drones are becoming more and more popular throughout the world as laws and regulations change to allow for their use. Their integration is changing old methods and creating new opportunities for efficiency and innovation across a range of sectors.

III. Importance of Studying Drone Regulations in India and Japan

Given the growing importance of drones in numerous areas, it is imperative to study the legislation governing drones in Japan and India for a number of reasons. These two nations have different regulatory frameworks because of their different technological, cultural, and economic backgrounds. Gaining an understanding of their methodology can provide insightful information and direct the creation of global drone regulations.

1. Diverse Approaches to Drone Regulation

India and Japan have distinct drone regulation systems tailored to their unique goals and needs. India's regulations aim to promote economic growth and technological innovation, considering the country's vast agricultural sector, infrastructure needs, and rapid urbanization. India introduced its first comprehensive drone laws in 2018, which have since been updated. These laws balance safety, privacy, and innovation, exemplified by the Digital Sky Platform—a user- friendly online portal for drone registration and operation. This system supports a wide range of drone activities, from recreational to commercial, fostering a flexible and scalable regulatory environment.

In contrast, Japan's drone regulations reflect its advanced technology and stringent safety standards. Governed by the Civil Aeronautics Act, Japan's laws emphasize precision and safety, particularly in densely populated urban areas and near airports. Special rules exist for flights beyond visual line of sight

(BVLOS) and night operations to ensure drones do not pose risks to people or manned aircraft. Japan's approach highlights the integration of drones into its complex urban settings while maintaining high safety standards.

Comparative Insights

Comparing India's and Japan's drone regulations offers valuable insights. India's flexible framework supports the broad adoption of new technologies across various sectors, driving economic growth and innovation. Japan's strict safety regulations ensure drones are safely integrated into its urban environments, maintaining public trust. These approaches demonstrate the importance of tailored regulations that address each country's specific needs and challenges.

Learning from these frameworks can help policymakers and industry stakeholders create effective drone laws worldwide, advancing global drone technology development.

2. Economic Impact of Drones

India: In India, drones are seen as catalysts for economic growth, particularly in infrastructure, logistics, and agriculture. For agriculture, drones offer precision farming solutions, analyzing soil, monitoring crop health, and optimizing input usage, thus reducing costs and boosting yields. In infrastructure, drones streamline surveying and maintenance tasks, accelerating project timelines, reducing labor costs, and enhancing safety. Furthermore, in logistics, drones promise faster deliveries, especially to remote areas, potentially transforming business models and driving growth in e-commerce and retail sectors. India's supportive regulatory framework, including initiatives like the Digital Sky Platform, fosters an environment conducive to innovation and economic growth.

Japan: Japan views drones as part of a broader strategy to maintain technological leadership and improve operational efficiency across industries. In logistics, drones play a key role in smart city initiatives, facilitating faster, more efficient deliveries, reducing congestion, and emissions, and enhancing delivery times. In disaster management, drones provide real-time data for search and rescue operations and infrastructure assessment, improving emergency response and minimizing economic losses. Moreover, in industries like manufacturing and energy, drones optimize inventory management, inspecting industrial sites, wind turbines, and solar panels, enhancing operational efficiency and innovation. Japan's strict regulatory environment ensures the safe integration of drones at scale, supporting continuous technological advancement.

Comparative Insights:

Comparing India and Japan's approaches to drone regulation and their

economic impacts provides valuable insights. India's focus on sectoral applications and building a flexible, innovation-friendly ecosystem serves as a blueprint for emerging markets, addressing unique challenges and stimulating growth. Conversely, Japan demonstrates how developed economies can prioritize precision, safety, and ecosystem integration to improve efficiency and maintain technological leadership. Both perspectives offer lessons on leveraging drone technology for economic growth and innovation, tailored to the context and challenges of each nation.

3. Safety and Security Considerations

India: In India, integrating drones poses significant safety and security challenges, prompting the government to implement measures to mitigate risks. Public safety is a primary concern due to the dense population, leading to strict regulations on drone operations to prevent accidents and collisions. Security threats, such as surveillance and smuggling, are addressed through mandatory registration and permission on the Digital Sky Platform, ensuring accountability and oversight.Privacy issues are tackled through regulations specifying camera usage and privacy protections, aiming to balance technological benefits with citizen rights.

Japan: Japan prioritizes safety and precision in drone operations, reflecting its technological and cultural values. Airspace management is stringent, with regulations restricting altitude and prohibiting flights near airports or sensitive areas without authorization. Operational restrictions ensure drones remain within visual line of sight unless special permissions are granted, with limited nighttime flights to mitigate risks. Technological safeguards, including geo-fencing and unmanned traffic management systems, enhance operational safety. Additionally, anti-terrorism measures require drone registration and designate no-fly zones to protect critical installations. Privacy safeguards restrict drone operations and image publication, prioritizing individual privacy rights.[5]

Comparative Insights:

Comparing India and Japan's approaches to drone safety and security reveals distinct regulatory strategies. India emphasizes safety and national security through operational restrictions, registration requirements, and no-fly zones, prioritizing innovation within a framework of stringent regulations. Conversely, Japan focuses on technological precision and careful integration of drones into complex urban and airspace environments, ensuring safety and privacy protections before reaping economic benefits. Both approaches highlight the need for comprehensive regulations tailored to address specific safety and security concerns, balancing innovation with public safety and individual rights.

4. Social and Cultural Factors

India: India's integration of drone technology is influenced by a blend of

traditional practices and a growing interest in modern solutions. Culturally, there's a need to adapt drones to fit within traditional environments, particularly in agriculture. While younger generations are driving technological adoption and entrepreneurship, education and government initiatives are crucial for fostering acceptance and understanding of drone technology. Government policies and initiatives like the Digital Sky Platform are essential for shaping public perception and building trust. Addressing privacy concerns through transparent regulation is key to gaining public acceptance.

Japan: Japan's cultural emphasis on precision, safety, and order extends to its approach to drone technology. With a reputation for technological innovation, Japan prioritizes safety and reliability in drone operations. Drones are seen as solutions to challenges posed by an aging population and workforce, particularly in sectors like agriculture and healthcare. Japan's strict regulatory framework reflects its cultural emphasis on safety and adherence to rules. Innovation hubs and testing zones promote the development of drone technology within a controlled environment, involving local communities to gain acceptance.

Comparative Insights

Comparing India and Japan's approaches to the socio-cultural aspects of drone adoption reveals the importance of context-specific regulation and integration measures. India's focus on traditional practices underscores the need for educational initiatives and government support to encourage the acceptance and adoption of drones. In contrast, Japan leverages its cultural values of safety and precision to create a stringent regulatory system that aligns with societal norms. Understanding these social and cultural components is crucial for policymakers and industry leaders to develop strategies that respect local values while promoting technological

advancement and social well-being. By considering these insights, countries can tailor their approaches to drone integration, ensuring acceptance and adoption within their respective societies.

5. Lessons for Global Policy Development from India and Japan

Studying the regulatory frameworks and implementation strategies of drone technology in India and Japan offers valuable insights for global policy development. These lessons can guide other countries in creating effective and balanced drone regulations that promote innovation while ensuring safety, security, and public acceptance.

Regulatory Frameworks Customized to Needs: India and Japan emphasize the importance of developing regulatory frameworks tailored to each country's unique needs. India's innovation- friendly regulations cater to its diverse economic landscape, while Japan's focus on safety and precision aligns with its

technologically advanced urban environments. Global policymakers should prioritize flexibility and localization in regulation to address local challenges and opportunities effectively.

Walking between Innovation and Safety: Both India and Japan highlight the challenge of balancing innovation with safety. India's Digital Sky initiative promotes innovation while ensuring safety benchmarks are met, while Japan's strict regulations prioritize safety in its busy airspace. Global policymakers must aim for regulatory environments that support innovation while maintaining safety standards through effective rules, approval processes, and technological advancements.

Fostering Public Trust and Acceptance: Building public trust and acceptance is crucial for the successful adoption of drones. India and Japan are making efforts to sensitize the public about the benefits of drones through education and community engagement. Global policymakers should focus on transparent communication, regulatory transparency, and community involvement to foster public trust and acceptance of drone technology.

Ensuring Data Privacy and Ethical Concerns: Data privacy and ethical concerns are critical challenges for drone adoption. India and Japan address these issues through regulations on camera usage, privacy rights, and data protection. Global policymakers must develop regulations that protect privacy, outline data usage guidelines, and establish accountability and transparency measures to address ethical concerns associated with drone technology.

Using Technology Innovations: Both India and Japan leverage technology innovations to complement drone regulations. The Digital Sky Platform in India and the development of UTM systems and geo-fencing in Japan enhance compliance, safety, and efficiency in drone operations. Global policymakers should harness technological innovations to improve regulatory frameworks and ensure the safety and efficiency of drone operations worldwide.

Fostering International Cooperation and Standardization: India and Japan highlight the importance of global coordination and standardization in drone regulation. International cooperation is essential for aligning standards, exchanging best practices, and addressing cross- border challenges. Global policymakers should engage with international organizations and collaborate to develop internationally agreed standards, harmonize regulations, and foster innovation in drone technology worldwide.

Comparative Insights :

Lessons learned from India and Japan's regulatory experiences can inform the development of comprehensive drone policies worldwide. Proactive regulatory frameworks, balanced approaches to innovation and safety, public outreach, technological integration, and international collaboration are key elements that

should guide global policymakers in realizing the value of drone technology and managing associated risks. By drawing on these lessons, countries can advance technology, drive economic growth, and provide social benefits through the responsible integration of drones into society.

III. Overview of the Research Objectives and Methodology

Research Objectives

The following are the objectives of this research:

1. Explore the origins and early use of drones, tracing their inception.
2. Investigate how drones made their way into India and Japan and examine the legal development surrounding their introduction.
3. Study the various regulatory bodies responsible for authorizing drone usage, as well as the legislative frameworks governing them.
4. Analyze the impact of regulations on the use of drones in both countries, assessing their effectiveness and implications.
5. Assess how these regulations have influenced the adoption and integration of drones into society and various industries.

Research Hypothesis

The research suggests that differences in drone regulations between India and Japan are shaped by cultural, technological, and legal factors. These differences likely impact how drones are used and accepted in each country.

Research Methodology

The research begins with a detailed literature review on drone regulations, economic impacts, safety measures, and social acceptance in India and Japan. A comparative legal analysis will follow, examining the legal texts and regulatory documents of both countries. Economic data and industry reports will be used to analyze the role of drones in various sectors. Data from literature reviews, surveys, interviews, and field observations will be analyzed qualitatively and quantitatively. The findings will be synthesized to identify best practices aiming to develop effective and balanced drone regulations globally.

IV. Background

History of Drones

Drones have quite the backstory, tracing their origins back to the military industry in the late 19th century. The very first attempt to create a pilotless flying vehicle dates back to 1849 when the Austrian military got creative, using unmanned hot air balloons packed with explosives against Venice. These early balloons, though not quite the drones we know today, were set offby the wind and timed to detonate, lacking the remote control feature we now associate with

modern drones.

Fast forward to World War I, and we see a significant leap in drone technology with the introduction of the Kettering Bug. This bug-looking contraption, launched from a car on rails, couldn't land gracefully; instead, it crashed into its target after releasing its wings, carrying an explosive payload. Despite its lack of control, the Kettering Bug was a technological marvel, boasting features like a gyroscope for direction and a barometer for altitude control, setting the stage for future drone innovations.

The first true drone, the DH 82B Queen Bee, took flight in 1935 under the British Royal Navy's watchful eye for target practice. This drone could take off, land, and even be reused if it avoided damage. It was around this time that the term "drone" gained popularity, thanks to U.S. Navy Commander Delmer Fahrney, who named his similar invention after the Queen Bee.[6]

Come the 1980s and 1990s, drones were already a staple in military operations, serving roles in reconnaissance, espionage, and even armed missions. Their significance only grew over time, especially under the Obama administration, when the potential for widespread drone use became a serious consideration.

But it wasn't just the military that saw the potential of drones. In the early 2000s, professionals and manufacturers began realizing their versatility for various applications. The game- changing moment came in 2013 with the release of the DJI Phantom series, featuring user- friendly technology that didn't require special training to operate. From there, drone development skyrocketed, expanding beyond military use into industrial applications and even recreational activities for hobbyists.

So, what exactly is a drone? Well, it's essentially a flying device without a crew onboard, controlled remotely by a pilot. But it can also be equipped with automated systems to fly parts or all of its route independently. Whether it's soaring over battlefields or capturing breathtaking aerial footage, drones have truly transformed the way we see and interact with the world around us.[7]

Historical Development of Drones and their Regulations in India

Drones, also known as Unmanned Aerial Vehicles (UAVs), found their footing in India within the defense sector, notably in the late 1990s and early 2000s. The Indian military caught on to the strategic benefits of UAVs for tasks like surveillance, reconnaissance, and combat, leading to imports from Israel. ***Nishant*** was the first drone used by the Indian Military and was in use in 1995, developed by the Defense Research and Development Organization (DRDO).[8] Over time, India started acquiring and developing its own drone systems to boost operational capabilities, primarily for military use, though civilian applications were limited during this period.

As drone technology evolved globally, civilian uses began to sprout up in India too. By the early 2010s, drones were being employed for various tasks like aerial photography, filmmaking, agricultural monitoring, disaster management, and infrastructure inspections. However, this surge in civilian drone use encountered a hurdle—a lack of regulations, raising concerns about safety, security, and privacy.

In response, the Directorate General of Civil Aviation in India issued its first public notice on UAV use in October 2014, essentially halting civilian drone operations due to the absence of regulations. Recognizing the need for guidelines, the DGCA embarked on drafting comprehensive regulations to govern drone operations in Indian airspace.

The process gained momentum in 2016 when the DGCA released draft guidelines for civil UAV operation, outlining operational, safety, and security requirements. A period of public consultation followed, allowing stakeholders, including drone manufacturers, operators, and industry experts, to offer feedback and suggestions.

In December 2018, a significant milestone was reached with the introduction of Civil Aviation Requirements (CAR) 1.0 for civil drone operation. These regulations classified drones into five categories (nano, micro, small, medium, and large) and laid down rules for registration, operation, and compliance. Key features included mandatory registration (excluding Nano drones), the need for a UAOP for commercial use, the establishment of no-fly zones, and safety features like RTH and geo-fencing.[9]

To ease compliance, the DGCA launched the Digital Sky Platform, an online portal for drone registration and permit applications, enhancing safety and oversight. Continuous improvement led to the release of updated guidelines known as CAR 2.0 in January 2020, simplifying processes and promoting innovation while focusing on safety and security.

The regulatory landscape underwent further refinement with the introduction of the Drone Rules, 2021 in August 2021. These rules aimed to streamline operations by reducing paperwork, simplifying approval processes, and introducing an interactive airspace map, and is developed to promote exceptional growth while ensuring safety and security.[10]

Today, India boasts one of the world's most comprehensive drone regulatory frameworks, constantly evolving to embrace technological advancements and emerging applications across sectors like agriculture, infrastructure, logistics, healthcare, and disaster management. This journey from military to civilian drone use underscores India's proactive regulatory stance, emphasizing safety, security, and public acceptance while harnessing the potential of drone technology.

Historical Overview of Drones in Japan

The journey of drones in Japan began within the defense sector, with a focus on military applications like reconnaissance and surveillance during the late 20th century. The government and military saw the potential of drone technology to bolster defense capabilities and stay ahead in technological advancements. As the 2000s unfolded, civilian industries such as agriculture, real estate, and media started realizing the benefits of drones for tasks like crop monitoring and aerial photography.

However, the absence of regulations posed safety and privacy concerns, prompting the need for formal oversight. In response, Japan started developing regulatory measures, initially requiring drone registration for those over 200 grams and setting operational guidelines. Later amendments to the Civil Aeronautics Act further refined regulations, lowering the registration weight threshold to 100 grams and imposing stricter requirements for urban areas and critical infrastructure. Japan has been proactive in integrating advanced technologies into its regulatory framework. The implementation of a Remote ID System in 2022 allows real-time identification and tracking of drones, enhancing security measures.[11]

To encourage innovation while ensuring safety, Japan introduced a regulatory sandbox in 2018.[12]This allows companies to test new drone technologies and operational models within relaxed regulatory constraints, fostering research and development while ensuring compliance. Looking ahead, Japan's regulatory framework remains flexible and adaptive to accommodate evolving drone technology. Regular reviews and updates ensure that the country can harness the benefits of drones across various sectors while prioritizing public safety and security.

In short, Japan's journey with drones from military origins to civilian integration demonstrates a commitment to safety, innovation, and public security through a well-established regulatory framework. This framework enables drones to play a vital role in everyday life and various industries. Their proactive approach to updating regulations and embracing advanced monitoring technologies positions them as a leader in the global drone arena.

V. Impact of Regulations on Drone Usage

The implementation of drone regulations in India and Japan significantly influences the utilization of drones across various sectors. These regulations, overseen by regulatory bodies like the DGCA and MoCA in India, and MLIT in Japan, strike a balance between fostering innovation and ensuring safety. They simplify registration processes, operational guidelines, and certification requirements, thereby promoting drone use in sectors like agriculture, real estate, and infrastructure inspection while upholding safety standards.

These regulations also extend to recreational drone use, ensuring hobbyists adhere to safety protocols and airspace regulations to maintain public safety. Furthermore, they drive innovation by establishing clear standards and incentivizing advancements in drone technology such as collision avoidance systems and fail-safe mechanisms.

Looking ahead, regulatory policies will continue to shape the future of drone usage in both countries, adapting to emerging challenges and opportunities. By maintaining this balance between innovation and safety, regulatory frameworks will play a crucial role in unlocking the full potential of drones across diverse sectors while safeguarding public interests.

Analysis of How Regulations Influence the Adoption and Use of Drones in India

In examining the influence of regulations on drone adoption and usage in India, the case of *Jagdev Damodaram vs. Deputy Commissioner of Customs, Cochin*serves as a relevant illustration. This legal battle sheds light on how regulatory frameworks impact individuals seeking to import drones into the country. The petitioner's endeavor to bring a drone into India for commercial purposes faced obstacles from customs authorities, who cited regulations categorizing drones as restricted goods requiring specific approvals under section 2(33) of the Customs Act, 1962. This case highlights the effects of stringent regulations, including the complete ban on drone usage at the time, on the adoption and utilization of drone technology in India.

The regulatory environment in India presents both challenges and opportunities for drone operators, influencing the adoption and use of drones across various sectors. Compliance complexity, bureaucratic hurdles, and entry barriers pose challenges to operators, while increased public trust, streamlined adoption processes, and a predictable business environment offer opportunities for growth and innovation.

While compliance with regulations can be burdensome, it also drives technological progress as companies innovate to develop compliant and secure drone systems. Mandates like geo- fencing and remote identification capabilities have spurred the development of sophisticated navigation and tracking technologies. Moreover, the regulatory framework has catalyzed the expansion of a robust ecosystem comprising training institutions, regulatory consultants, and compliance software providers, engendering new business prospects and employment opportunities.

In short, while regulations impose challenges, they also create an environment conducive to innovation and economic development in the drone industry. By fostering compliance and safety, regulations pave the way for the responsible integration of drones across sectors, ultimately contributing to broader economic advancement in India.

Analysis of how Regulations Influence the Adoption and Use of Drones in Japan

Examining the impact of regulations on drone adoption and usage in Japan reveals a landscape characterized by stringent yet safety-focused frameworks. Japan's regulatory environment, known for its meticulousness, demands comprehensive registration, pilot certification, and operational permits, ensuring a secure foundation for drone operations. Despite potentially slower growth compared to other nations, this emphasis on safety fosters public trust in drone technology.

This prioritization of risk mitigation has facilitated the deliberate integration of drones into critical sectors like agriculture, construction, and disaster management. By adhering to rigorous safety standards, regulations have fostered a stable environment for industry expansion. Moreover, the government's proactive approach to updating regulations in line with technological advancements ensures sustained industry progress.

A notable incident driving regulatory evolution was the 2015 drone incident at Japan's Prime Minister's Office,[14] where a drone carrying radioactive material prompted swift government action. This led to the implementation of stricter regulations, including prohibitions on flying over populated areas without authorization, enhancing public safety and minimizing misuse of drones.

However, navigating these regulations poses challenges due to their complexity and administrative requirements. Acquiring operational permits for advanced operations can be daunting, and continuous pilot training adds to operational costs. Despite these obstacles, the industry has demonstrated resilience and adaptability.

Companies have responded by investing in compliant drone systems and software, while training institutions offer specialized courses tailored to regulatory requirements. Industry associations also collaborate with government agencies to address concerns and advocate for supportive policies.

Through adherence to stringent standards, Japan's drone industry cultivates a culture of safety and professionalism, unlocking opportunities for growth and innovation. By prioritizing compliance, stakeholders can continue integrating drones responsibly, driving progress and safety within society.

VI. Conclusion

This comparison of drone regulations in India and Japan provides useful insights into how countries can balance technological innovation with public safety. India's flexible approach aims to encourage innovation in agriculture, infrastructure, and surveillance while addressing safety and privacy issues. This approach shows the challenges of fostering technological progress in a rapidly changing field. Japan's detailed and strict regulations focus on safely integrating

drones into daily life, especially in public services and disaster management, reflecting the country's high safety standards.

Both countries offer valuable lessons. India's focus on innovation through adaptable regulations can inspire other developing nations looking to benefit from drone technology. Japan's careful regulatory approach serves as a model for ensuring safety and public trust in drone operations. The study concludes that effective drone regulations should promote innovation while ensuring safety and security. By learning from India's and Japan's experiences, other countries can develop balanced drone regulations that support technological progress and economic growth while protecting public interests.

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Returns to Scale in the Production of Food Vis-a-vis Non-food Crops Under Natural and Conventional Farming Systems in Himachal Pradesh

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Abstract

In the present study, an attempt has been made to estimate the returns to scale in the production of food as well as non-food crops under the natural and conventional farming systems in Himachal Pradesh by using primary and secondary data, the purposive-cum-random sampling technique, and the Cobb Douglas production function. Results show that under the natural farming system, farmers cultivate crops more intensively (186.67%) than in a conventional farming system (172.97%). The production of different crops under a natural farming system shows increasing returns (1.3881) while in conventional farming systems, the production of different crops shows decreasing returns to scale (0.8157). Overall, natural farming not only leads to higher profits due to economies of scale, but it also promotes sustainable agricultural practices that are less reliant on synthetic chemicals and pesticides. The focus should be on incentivizing and promoting the adoption of natural farming practices among farmers for the long-term sustainability of agriculture. This could include subsidies for transitioning to natural farming and regularly providing education and training on sustainable agricultural methods to farmers. And there should be regulations to restrict the use of synthetic chemicals and pesticides.

Keywords: *Returns, production, natural and conventional farming systems, Himachal Pradesh*

I. Introduction

Over the past couple of years, the use of drone technology has

significantly revolutionized different industries in the world. As drones began to become more popular, countries needed to put laws in place to regulate their use. India and Japan, two Asian countries with very different cultural, economic, and technological backdrops, provide helpful lenses to view the process of regulation being put in place and the impact on drone usage overall.

India has seen the potential that drones have in terms of changing traditional methods of work in the fields of agriculture, infrastructure, and even surveillance. This has led the government of India to respond with a series of regulations: to stimulate innovation on the one hand and address issues of safety, security, and privacy on the other. The regulatory journey of India also.

Agriculture is the important sector of Indian economy, provides employment to 50 per cent of the workforce. At the global level most widely adopted farming system is Chemical farming system, which has several hazardous effects viz; as contamination of food, soil, surface water, ground water, air, and other vegetation. The use of pesticides is harmful to birds, fishes and vegetation. The frequently use of chemicals leads to the pest genetic mutation. Over uses of chemicals in agriculture to maximize production is harmful and also high cost of production and declining returns to scale in agriculture. Furthermore, it has also been seen that modern agriculture can't be sustainable in the long term due to adverse environmental and ecological changes. These consequences decline the crop yields and increase crop. So there is a need for an alternate method of agriculture that operates in a friendly eco-system while maintaining agriculture sustainability and increasing crop productivity. Natural Farming also known as Zero budget natural farming (ZBNF) or known as which is best known alternative to chemical farming. In this farming both the dung and urine of livestock is used to make Bosindicus Jivamrit as it has a superior micro culture especially in comparison to that of European. It relies primarily on use of materials such as Jivamrit, Bijamrit and Acchadana (natural mulch) to encourage microbial development, seed health and soil fertility. The aim of natural farming is to reduce the cost of production and to come back to the pre-green revolution style of agriculture. In Himachal Pradesh agriculture is the primary source of income for the people of Himachal Pradesh and plays a major role in the state's economy. In this study an attempt has been made to examine the returns to scale in the production of food and non-food crops under natural farming as well as conventional farming system.

2. Objectives

i. To examine the cropping pattern, production pattern and cropping intensity under natural and conventional farming systems.

ii. To assess the returns to scale in the production of food and non-food crops under natural and conventional farming systems.

iii. To give a set of suggestions accordance with results of the study.

3. Research Methodology

The present study based upon both primary and secondary data. A simple purposive cum random sampling technique has been adopted in order to select district, and farmers. At the first stage three districts; Sirmaur, Solan and Una have been selected purposively for the present study. After this a list of farmers who have been adopted natural farming was procured from the department of agriculture Government of Himachal Pradesh. After this, fifteen farmers each from Solan and Una districts and twenty farmers from Una district have been selected randomly. Further, to work out the impact of natural farming, fifteen farmers who doing farming under conventional conditions also been selected from across all the selected districts. Thus a sample of fifty farmers of natural farming and fifty farmers of conventional farming were selected for the study. In order to achieve the objectives of the present study, the Cobb Douglas production function has been fitted and the specification of the model is as follows;

$$Y = A\, X_1^{b1}\, X_2^{b2}\, X_3^{b3} e^{u}$$

Where, Y (Dependent Variable) = Production (Rs.)
A = Constant term, efficiency parameters
Independent Variables (X_1 to X_3)
X_1 = Land holdings (bigha)
X_2 = Material Cost (Rs.)
X_3 = Labour Cost (Rs.)
b^1 to b^3 = coefficient of elasticity
e = Exponent
u = disturbance term
The function has been converted into linear form by making log transformation of all variables.

4. Results and Discussion

4.1. Cropping Pattern and intensity under natural and conventional farming systems among the sample households

During the kharif season, the average area under different crops is 0.45 hectare, while in conventional farming it is 0.37 hectare. During the rabi season, the average area under natural farming and conventional farming was 0.39 and 0.37 hectare, respectively. Whereas during the rabi season, the average area under natural farming and conventional farming was 0.39 and 0.37 hectare, respectively. The extent of cropping intensity under the natural and conventional farming systems has been worked out at 186.67 percent and 172.67 percent among the sample households, respectively. This indicates that natural farming allows for a higher cropping intensity compared to conventional

farming, resulting in a more efficient use of land. The data further suggests that natural farming methods may be more sustainable and productive in terms of maximizing crop yield per hectare.

Table-1: Cropping Pattern under natural and conventional farming systems among the sample households

Particulars	Natural Farming	Particulars	Conventional Farming
Kharif Season			
Cereals-vegetables-pulses	0.12	Maize	0.07
Cereals-vegetables	0.14	Paddy	0.05
Vegetables	0.11	Tomato	0.10
Sugarcane-Vegetables-Turmeric-Arbi	0.08	French Bean	0.04
Cereals-Vegetables-Oilseeds	0.00	Sugarcane	0.06
Sub-Total	0.45	**Sub-total**	**0.37**
Rabi Season			
Cereals-Vegetables-Pulses	0.08	Wheat	0.14
Cereals-Vegetables	0.16	Barley	0.03
Vegetables	0.00	Mustard	0.02
Sugarcane-Vegetables-Turmeric	0.00	Peas	0.05
Cereals-Vegetables-Oilseeds	0.15	Others	0.00
Sub-total	0.39	Sub-total	0.27
GT	0.84	GT	
Cropping Intensity (%)	186.67	Cropping Intensity (%)	172.97

4.2 Production pattern under natural and conventional farming systems among the sample households

During the kharif season, the production of all crops on the farms of sample households under natural farming came out at 150.23 quintals, whereas under conventional farming, the average production of different crops on the farms of sample households out at 72.64 quintals only. These trends reflect higher production under natural farming than in conventional farming systems. This could be due to the fact that natural farming techniques focus on maintaining soil health and biodiversity, leading to healthier and more productive crops. Additionally, natural farming methods often use organic fertilizers and pesticides, which may contribute to higher yields. The results further suggest that adopting natural farming practices be beneficial for increasing agricultural productivity and sustainability in the long term.

Table-2: Production pattern under natural and conventional farming systems among the sample households

Particulars	Natural Farming	Particulars	Conventional Farming
Kharif Season			
Cereals-vegetables-pulses	9.05	Maize	4.62
Cereals-vegetables	11.28	Paddy	2.51
Vegetables	16.68	Tomato	8.78
Sugarcane-Vegetables-Turmeric-Arbi	113.22	French Bean	2.63
Cereals-Vegetables-Oilseeds	0.00	Sugarcane	48.62
Sub-Total	150.23	**Sub-total**	**67.16**
Rabi Season			
Cereals-Vegetables-Pulses	5.34	Wheat	4.36
Cereals-Vegetables	10.36	Barley	0.72
Vegetables	0.00	Mustard	0.40
Sugarcane-Vegetables-Turmeric	0.00	Peas	3.11
Cereals-Vegetables-Oilseeds	6.32	Others	0.00
Sub-total	**22.02**	**Sub-total**	**5.48**
GT	**172.25**	**GT**	**72.64**

Source: Primary Probe

4.3 Returns to Scale in the production of food and non-food crops under Natural Farming System

The linear regression model fully explains the variability in the production of different crops under natural farming in Himachal Pradesh (Table 4), with strong statistical significance (F-statistics = 273.0861, p value < 0.001). The coefficients for land holdings (t-stat = 3.7803, p< 0.001), and material cost (t-stat = 3.6140, p< 0.001) are statistically significant except labour cost (t-stat = 0.4065, p= 0.6862), suggesting that on average, a one-unit increase in these variables is associated with an increase of 0.8202, 0.3722 and 0.1957 in the production under natural farming in Himachal Pradesh. Further the value of Multiple Regression (0.9731) indicates a strong positive linear relationship between the independent (land holdings, material cost and labour cost) and dependent (production) variables under natural farming. The value of adjusted R square (0.9434) also signifies the strong relationship between independent and dependent variables in the production of different crops under natural farming in Himachal Pradesh. The sum of elasticities (1.3881) indicates increasing returns to scale in production of food and non-food crops under natural farming system in Himachal Pradesh.

Table-3: Returns to Scale in the production of food and non-food crops under natural farming system

Particulars	Coefficients	t Stat	P-value
Intercept	2.1499	1.2876	0.2043
X_1 (Land Holdings in Bigha)	0.8202	3.7803	0.0004
X_2 (Material Cost in Rs.)	0.3722	3.6140	0.0007
X_3 (Labour Cost in Rs.)	0.1957	0.4065	0.6862
Multiple R	0.9731		
R Square	0.9468		
Adjusted R Square	0.9434		
F	273.0861		0.0000
	1.3881		

4.4 Returns to scale in the production of food and non-food crops under conventional farming system

The data in Table 4, revealed that linear regression models explains statistical significance relationship between dependent and independent variables (F-statistics = 11.2390, p value < 0.001) and indicates variability in production of different crops under conventional farming in Himachal Pradesh. The coefficients for land holdings (t-stat = 1.4199, p= 0.1624), and material cost (t-stat = 0.1256, p= 0.9006) are not statistically significant except labour cost (t-stat = 3.7730, p< 0.001), suggesting that on average, a one-unit increase in these variables is associated with an increase of 0.3866, 0.0287 and 0.4004 in the production under conventional farming in Himachal Pradesh. The value of Multiple Regression 0.6504 indicates a positive linear relationship between the independent (land holdings, material cost and labour cost) and dependent (production) variables under conventional farming. The value of adjusted R square (0.4230) also signifies this positive relationship between independent and dependent variables in the production under conventional farming in Himachal Pradesh. However, the sum of elasticities (0.8157) indicates decreasing returns to scale in the production of different crops under conventional farming system in Himachal Pradesh.

Table-4: Returns to scale in the production of food and non-food crops under conventional farming system

Particulars	Coefficients	t Stat	P-value
Intercept	3.0670	3.2121	0.0024
X_1 (Land Holdings in Bigha)	0.3866	1.4199	0.1624
X_2 (Material Cost in Rs.)	0.0287	0.1256	0.9006
X_3 (Labour Cost in Rs.)	0.4004	3.7730	0.0005
Multiple R	0.6504		
R Square	0.4230		
Adjusted R Square	0.3853		
F	11.2390		0.0000
	0.8157		

5. Conclusions & Suggestions

From the above analysis and discussion, it can be concluded that the returns on scale in the production of different crops under natural farming are more profitable than in conventional farming systems. Under the natural farming system, farmers cultivate crops more intensively than in conventional farming system. The production of different crops is more under natural farming system than in conventional farming system. The returns to scale is also came under natural farming system than in conventional natural farming system. In nutshell, natural farming not only leads to higher profits due to economies of scale, but it also promotes sustainable agricultural practices that are less reliant on synthetic chemicals and pesticides. This shift towards more natural and holistic approach of farming not only beneficial to the environment but also ensures the long-term viability of crop production. As more farmers adopt natural farming methods, the agricultural industry as a whole may see a shift towards more sustainable and profitable practices. The focus should be on incentivizing and promoting the adoption of natural farming practices among the farmers for the long term sustainability of agriculture. This could include subsidies for transitioning to natural farming, providing education and training on sustainable agricultural methods. The creation of regulations that restrict the use of synthetic chemicals and pesticides in farming system.

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Poverty Dynamics in India: Analyzing Multidimensional Deprivation and Assessing the Impact of Poverty Alleviation Initiatives

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Abstract

Poverty is one of the most prime problems in India since Independence. Eradication of poverty is not that easy because poverty is not only measured on the basis of less income and consumption but there includes other qualitative aspects as well. The study has discussed three equal weightage dimensions of Multidimensional Poverty Index (MPI) i.e. Health, Education, Standard of living. The incidence and intensity of poverty in rural areas is very high as compared to urban areas in India. Uncensored Head Count Ratio (UHR) identifies standard of living as the most deprived dimension of MPI in rural areas and health in urban areas. Nutrition has highest contribution in MPI both in rural and urban areas. Total population and urban unemployment have positive statistically significant relation with MPI whereas per capita income and rural unemployment show negative relation with MPI. The study suggests that the most deprived indicators of MPI should be taken care of to eradicate the poverty.

Keywords: *Poverty, Multidimensional Poverty, Rural, Urban, Poverty Alleviation, Deprivation.*
JEL Classification: I3, I31, I38, O180

I. Introduction

According to the World Bank, "Poverty is hunger. Poverty is lack of shelter. Poverty is being sick and not being able to see a doctor. Poverty is not having access to school and not knowing how to read. Poverty is not having a job, is fear for the future, living one day at a time". According to Oxford Poverty and Human Development Initiative (OPHI) "Most countries of the world define poverty as a lack of money. Yet poor people themselves consider their experience of poverty much more broadly. A person who is poor can suffer from

multiple disadvantages at the same time- for example they may have poor health or malnutrition, lack of clean water or electricity poor quality of work or little schooling. Focusing on one factor alone, such as income, is not enough to capture the true reality of poverty". Poverty is not about not having enough money to satisfy basic needs such as food, clothing and shelter. However, poverty is much more than just not having enough money. Poverty or lack of well- being covers monetary and non- monetary aspects. Amartya Sen believed that poverty is not the mere lack of income to meet basic needs, but deprivations in basic human capabilities (Sen 1992). Nelson Mandela expressed his views on the eve of the launch of the "Make poverty History campaign at Trafalgar Square, London, on 3 February, 2005 that "Poverty is not natural. It is manmade and it can be overcome and eradicated by the action of human being". In this era of globalization and the information technology revolution, poverty has no longer been considered as an absolute concept measured in money metrics. It has been realized that people may have better income but may be lacking in health, nutrition or may not have access proper day to day facilities or education or in any other dimension which prevents them to benefit from the mainstream economy. So, we call them multidimensional poor (Pradhan *et.al.* 2022). The United Nations 2030 agenda for sustainable development has set 17 Sustainable Development Goals, among which first one is to end poverty in all forms (Griggs *et al.,* 2013).

Traditionally in money-metric form, poverty estimates were primarily based on income or consumption expenditure survey data. Recently data from the Demographic and Health Surveys (DHS) were used in estimating poverty of selected African countries. Along with consumer durables and housing characteristics, the educational level of head of household was used in defining poverty (Shan and Stifel 2000). Among South Asian countries Nepal and Bhutan have the largest share of poor population living in rural areas and 86 per cent of India's poor population live in rural areas that directly indicates that the poverty mostly affects the rural areas. (Alkire *et al.*, 2014). According to India's MPI, Bihar has the highest population of multidimensionally poor and Kerala has the lowest. India ranked 66 out of 109 countries that were survey for multidimensional poverty. MPI provides a more localized picture of multidimensional poverty in a country. National MPI is developed and calculated locally by each country. MPI is totally based on NFHS-4(National Family Health Survey). This was developed by NITI-Aayog (Varmani 2021).

State level analysis of the country explained that Jharkhand, Uttar Pradesh, Rajasthan, Orissa, Bihar and Chhattisgarh have higher poverty head count while Kerala, Mizoram, Nagaland, Punjab, Himachal Pradesh and Haryana

have lower poverty rate (Tripathi and Yenneti 2020). Economic growth is important determinant of poverty reduction. Increase in per capita income, real income level agriculture and non- agriculture is important for economy and restrains inflation through prudent macro management. Reduction in poverty can be achieved through greater investment in education, health and infrastructure and land reforms (Nayyar 2015). Income is very important part for human development but when we measure human deprivation income should be supplemented by the other key attributes or dimensions such as literacy, life expectancy, provision of public services and access to clean water (Yu 2013). MPI is the direct measure of inequality by the intensity among the poor. MPI is also providing political incentive to reduce many different aspects of poverty together (Alkire and Sumner 2013). Despite all these studies, our study is different as its objective is to identify the most deprived indicators of MPI in India. Study tries to analyze the problems of poor people and give solutions of to uplift poor people from those problems.

Poverty is not only one dimensional but it is multidimensional. Poverty cannot be estimated only on income and consumption basis but there are more than two dimensions to know real picture of the poverty i.e. Health, Education, Living Standards. In MPI these indicators are equally weighted to everyone and find out the depth of the poverty. For estimation of poverty we used different methods such as calories intake method, income method, consumption expenditure method and Multidimensional Poverty Index (MPI). With income poverty measure we know who is poor whereas with MPI we not only know who is poor but also know the cause of their poverty and what simultaneous disadvantages they experience. There are differences in the deprivation level of household in different indicators. Moreover we also go with the contribution of different indicators in the India's MPI. There are many factors which affect the MPI but we took only four of them i.e. per capita income, total population, unemployment in rural areas and unemployment in urban areas.

Objectives of the Study

1. To identify the most deprived indicators in rural and urban areas Multidimensional Poverty Index in India.
2. To analyze various factors affecting the Multidimensional Poverty Index.
3. To discuss different poverty alleviation programmes and their effects on poverty in India.

Methodology

In this study we used secondary data, published in the various reports of Economic Survey, NITI Aayog and RBI handbook. MPI data is based upon National Family Health Survey (NFHS-4) Published in 2021.We have taken three equal weightage dimensions from MPI. These three dimensions have different indicators as well. They are following:

Health	Education	Standard of living
• Nutrition • Child & Adolescent Mortality • Maternal Health	• Year of Schooling • School Attendance	• Cooking Fuel • Sanitation • Drinking Water • Electricity • Housing • Assets • Bank Account

To analyse the root cause of MPI in India four social and demographic indicators (Total population, Per capita income, Unemployment in rural area and Unemployment in urban area) have been chosen. Data for this purpose has been used from RBI Handbook 2020-21.

We have analyzed the cause and effect relationship by the multiple linear regression models:

$$mpi = \alpha + \beta_1 pcy + \beta_2 tp + \beta_3 ur + \beta_4 uu + \mu \quad \text{.....(1)}$$

{Here, mpi = Multidimensional Poverty, pcy = Per Capita Income, tp =Total Population,

ur = Unemployment in rural areas, uu = Unemployment in urban area}

We have also analyzed the Compound Growth Rate of poverty *w.e.f.* 1951 to 2011. The linear, log linear, exponential power functions were some of the important form employed to study growth rates.

$$lny_t = \alpha_t + \beta_t + u_t \quad \text{..... (2)}$$

{Here, y_t= Value of time, t= Time element, α_t = Intercept, β_t =Regression coefficient,

u_t= Random error}

Compound Growth Rate (CGR) = [(Antilog β_t-1)*100 .....(3)

Multidimensional Poverty in India

For measuring multidimensional poverty in India, the study measures the

Incidence and intensity of the poverty. Incidence of poverty shows how many are poor by applying cutoff across all indicators. It is shown as Head Count Ratio (HCR). Intensity of poverty postulates the average portion of deprivation which is experienced by multidimensionally poor individuals. It is the average deprivation score of all multidimensionally poor Individuals. It actually defines the cause of poverty.

Table-1
HCR, Intensity and MPI rate of India

Variables	Rural	Urban	Total
HCR (%)	32.75	8.81	25.1
Intensity (%)	47.38	45.25	47.13
MPI Value	0.16	0.04	0.12

Source: India MPI Report 2021.

Table-1 shows the HCR (Head Count Ratio), Intensity and the MPI of the India in different rural and urban areas. This shows that all the three variables are high in the rural areas. This table identifies that 32.75 per cent population are multidimensional poor in rural area and 8.81 per cent population are multidimensional poor in urban areas and the 25.1 per cent population are multidimensional poor in all over India. The intensity of poverty in rural areas is 47.38 per cent and it is 45.25 per cent in urban areas. The MPI (Multidimensional Poverty Index) reflects both the incidence and intensity of multidimensional Poverty. The MPI rate in rural areas is 0.16 and 0.04 in urban areas. The MPI rate of India is 0.12. It is very much clear from the table that like incidence and intensity of poverty MPI is also high in rural areas of India.

Factors affecting MPI

Three important factors have been studied to assess the multidimensional poverty. First the Uncensored Head Count Ratio (UHR) that gives us the absolute number of individual who are deprived in an indicator. It gives us the status of deprivation among entire population. Second, the Censored Head Count Ratio (CHR) which gives us portion of individuals who are multidimensional poor and deprived in an indicator, it gives us the composition of deprivation among the multidimensionally poor and third, the contribution of an indicator that gives us the percentage contribution of an indicator to the overall MPI. The data regarding UHR and CHR *i.e.* the first two factors in rural and urban areas of India is given in the following table.

Table-2
Uncensored Headcount Ratio (UHR) and Censored Head Count Ratio (CHR)
(in per cent)

Variables/ Dimensions	Indicators	UHR			CHR		
Heath		**Rural**	**Urban**	**Total**	**Rural**	**Urban**	**Total**
	Nutrition	42.36	27.63	37.60	26.01	7.10	19.91
	Child Adolescent Mortality	3.20	1.62	2.69	2.40	0.80	1.88
	Maternal Health	26.49	14.41	22.59	19.33	5.04	14.71
Education	**Year of Schooling**	16.98	7.38	13.88	13.75	4.35	10.71
	School Attendance	7.25	4.04	6.40	6.49	2.58	5.23
Standard of Living	**Cooking Fuel**	77.41	18.84	58.48	31.47	5.68	23.13
	Sanitation	62.88	29.12	51.97	28.60	6.09	21.32
	Drinking Water	16.44	10.74	14.60	7.40	1.61	5.53
	Electricity	16.80	2.44	12.16	11.64	1.29	8.29
	Housing	59.52	16.59	45.65	28.09	4.80	20.56
	Assets	17.82	5.91	13.97	11.86	2.61	8.87
	Bank Account	10.74	7.41	9.66	6.84	2.29	5.37

Source: India MPI Report 2021

Table-2 shows that the in UHR, rural population is mostly deprived from Cooking Fuel (77.41 per cent) followed by Sanitation (62.88 per cent), Housing (59.52 per cent) and Nutrition (42.36 per cent). This indicates that the most of the population is deprived in standard of living indicators. But in urban areas percentage of deprivation is low as compared to rural areas in all given indicators of MPI. Table-2 also shows that in urban areas deprivation is high in Sanitation (29.12 per cent) followed by Nutrition (27.63 per cent), Cooking Fuel (18.84 per cent) and Housing (16.59 per cent). In CHR, we find that rural areas have high percentage in all the indicators as compare to urban areas. Rural areas multidimensional poor population is mostly deprived from different indicators *i.e.* Cooking Fuel (31.47 per cent), Sanitation (28.60 per cent), Housing (28.09 per cent) and Nutrition (26.01 per cent). In urban areas deprivation percentage is highest in Nutrition (7.10 per cent) and Sanitation (6.09 per cent).

Third factor gives us the percentage contribution of an indicator to the overall MPI. We have analyzed three dimensions of MPI *i.e.* Health, Education and Standard of Living. Health of all individuals has an economical value because

healthy life and longevity of life can contribute to personal and overall growth of an economy. Similarly, Education plays an important role in the enhancement of skill of an individual which not only increases the productivity of the individual but also his income and thereby affects economic growth. Third dimension is standard of living, in this dimension; basic indicators which affect quality of life of an individual have been studied.

Table-3
Different Indicators Contribution in MPI

(in per cent)

Variable/ dimension	Indicators	Rural	Urban	Total
Health	**Nutrition**	27.94	29.70	28.14
	Child Adolescent Mortality	1.29	1.67	1.33
	Maternal Health	10.38	10.53	10.40
Education	**Year of Schooling**	14.77	18.17	15.14
	School Attendance	6.98	10.80	7.39
Standard of Living	**Cooking Fuel**	9.66	6.79	9.39
	Sanitation	8.78	7.27	8.61
	Drinking Water	2.27	1.92	2.23
	Electricity	3.57	1.54	3.35
	Housing	8.62	5.74	8.31
	Assets	3.64	3.12	3.58
	Bank Account	2.10	2.74	2.17

Source: India MPI report 2021.

Table-3 shows that the contribution of different indicators in MPI of rural and urban areas. In this table three indicators have been taken, The weightage of all the indicators is same in MPI but all the indicators have different percentage contribution in MPI. This table is divided in three parts *i.e.* Rural, Urban and Total. All indicators have equal weightage in their main dimensions. In the rural areas, highest contributing indicators to MPI are of Nutrition (27.94 per cent) followed by Year of Schooling (14.77 per cent), Maternal Health (10.38 per cent) and Cooking Fuel (9.66 per cent). In urban areas nutrition has a highest contribution in MPI (29.70 per cent) followed by Year of Schooling (18.17 per cent) and School Attendance (10.80). In rural areas the contribution of the Child Adolescent Mortality (1.29 per cent), Bank Account (2.10 per cent),

Drinking Water (2.27 per cent) and Electricity (3.57 per cent) is low. In urban areas Electricity, Child Adolescent Mortality and Drinking Water (1.54, 1.67 and 1.92 per cent) have lowest contribution in MPI.

Social and Demographic Indicators of Poverty

Many social and demographic indicators affect multidimensional poverty. The four indicators have taken in the present study are per capita income, total population, unemployment in rural areas and unemployment in urban areas. The relation between these indicators can identify the root cause of the MPI for that purpose multiple linear regression model has been used.

Table-4
Social and Demographic Indicators of Poverty

Dependent Variable – MPI(Multidimensional Poverty Index)		
Independent Variable	**Coefficient**	**Standard Error**
Constant	0.06	0.16
Per Capita Income (PCY)	-0.06	0.02*
Total Population (TP)	0.01	0.01*
Rural Unemployment (UR)	-0.01	0.02
Urban Unemployment (UU)	0.05	0.02*
R- Square	**0.68**	

Note: 1% Level of significance, ** 5% of significance, *** 10% level of significance. (For the above analysis data of total population, per capita income, unemployment in rural and urban areas of all states of India has been used from RBI Handbook 2020-21.)*

Table-4 shows the cause and effect relationship between dependent variable MPI (Multidimensional Poverty Index) and independent variables per capita income (PCY), total population (TP), unemployment in rural areas (UR) and unemployment in the urban areas (UU) in India. Total population and urban unemployment have positive statistically significant relationship with MPI whereas per capita income and rural unemployment show negative relation with MPI. Table shows the statistical significant relation with PCY, TP and UU but statistical insignificant relation with MPI ($R= 0.68$, $P<0.05$). The value of R-Square for the estimated model is nearly 0.68 which implies four factors (explanatory variables) together explained nearly 68% of total variation in MPI.

Trends of Poverty since Independence

Soon after India became independent on 15th August 1947, the biggest problem before our planners and policy makers was to reduce hunger and poverty in the

country. Planning commission came into existence on 15th March 1950 and first five year plan was started on 9th July, 1951 with the broad objective of self-sufficiency in food along with controlling inflation and to reduce disequilibrium in the economy. After that one common objective in all the five year plans was to increase employment in the economy and reduce poverty.

Table-5
Trends of Poverty since Independence in India

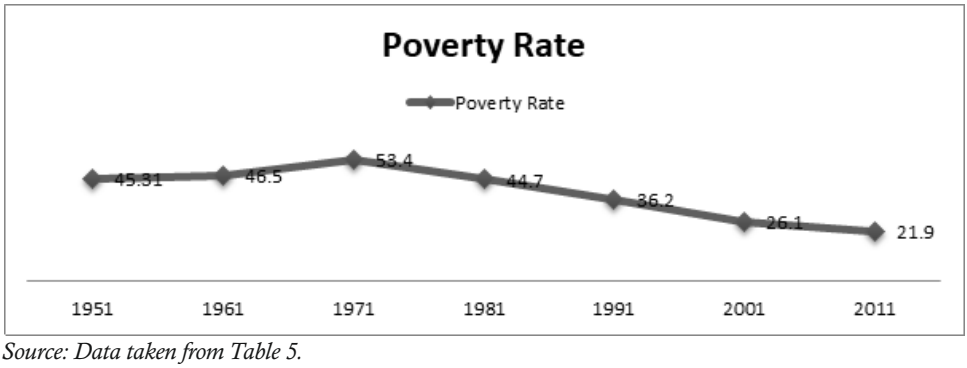
(in per cent)

Year	Poverty Rate	Change
1951	45.31	
1961	46.5	1.19
1971	53.4	9
1981	44.7	-8.7
1991	36.2	-8.5
2001	26.1	-10.1
2011	21.9	-4.2
CGR	-12.45** (0.04)	

Source: Economic Survey 2001-2002, RBI Handbook 2020-21.

*Note: **5% level of significance, value in parenthesis is Standard Error*

Figure-1
Trends of Poverty



Source: Data taken from Table 5.

Table-5 and Figure-1 shows the trends of poverty rate since independence. Poverty rate was 45.31 per cent in 1951 and it kept rising for next two decades and finally reached to 53.4 per cent in 1971. These were early years of independence and no poverty removal programme was started during this time period. Although Five year plans were started from 1951 and were helping the

marginalized section of the society. This was the reason that poverty rate started declining after 1971 and came down to 44.70 per cent in 1981 but still it was very high. Keeping the high percentage of poverty in view various poverty removal programmes were introduced after 1980.Soon after the introduction of poverty removal programmes poverty rate started decreasing continuously and it came to 21.9 per cent in 2011.Table-5 shows that the poverty rate is decreasing decade after decade. The Compound Growth Rate (CGR) of poverty (1951-2011) is negative (-12.45). The negative growth of the poverty rate is the positive sign for the economy. The main reason behind the negative CGR of poverty is different poverty alleviation programmes started by different government from time to time. Poverty change percentage shows the regular negative change of poverty since 1981.

Major Poverty Alleviation programmes in India:

Integrated Rural Development Program was the first program launched by government of India in 1980 to uplift families who live below the poverty line and to enhance their living standard, empower the poor, providing productive assets and inputs, etc. the beneficiaries of this program are rural artisans, laborers, marginal farmers, scheduled caste and scheduled tribe and economically backward classes. This program is recognized one of the best program to deal with poverty related issue in the country **(**https://rural.nic.in/). **Pradhan Mantri Gramin Awas Yojana** was previously known as Indira Awas Yojana launched by Government of India in 1985 to provide housing for the rural poor in India. The houses were equipped with facilities such as toilet, LPG Connection, electricity connection and drinking water (https://rural.nic.in/). **National Social Assistance Scheme** is centrally sponsored scheme of Government of India that provides financial assistance to elderly, widow and person with disabilities in the form of social assistance. This scheme has five sub-schemes Indira Gandhi National Old Age Pension Scheme (IGNOAPS), Indira Gandhi National Widow Pension scheme (IGNWPS), Indira Gandhi National Disability Pension Scheme (IGNDPS), National Family Benefit Scheme and Annapurna scheme. These schemes are very beneficial for all the BPL families to uplift their living standard **(**https://rural.nic.in/). **Sampoorna Gramin RozgarYojana** was launched in 2001 by merging the provision of employment assurance scheme (EAS) and Jawahar Gram Samridhi Yojana (JGSY). The target of the scheme was to provide employment and food to people in rural area who lived below poverty line. This program was implemented through the Panchayti Raj institutions. The scheme has special provision for women, scheduled caste, scheduled tribe and parents of children withdraw from hazardous occupation **(**https://rural.nic.in/). **Food for Work**

Programme was launched in 2004 by Ministry of Rural Development. This programme launched in 150 most backward districts of India with the objective of generating wage employment. This programme is open for all Indian who are ready to do unskilled labour and are need to wage employment. It is central sponsored scheme and food grain provided to state free of cost **(**https://rural.nic.in/). **Mahatma Gandhi National Rural Employment Guarantee Act or MGNREGA Act** passed in 2005. This is an India labour law social security measure that aim to guarantee the right to work. The main objective of the act is to enhance livelihood security in rural areas by providing at least 100 days of wage employment in financial year to at least one member of every household whose adult members volunteer to do unskilled manual labour. Women are guaranteed one third of jobs made available under this act. Another aim of this act is create durable assets (such as roads, canals, and ponds) employment is provided with in 5 km of an applicant residence and minimum wages to be paid **(**https://rural.nic.in/). **National Food Security Mission** is launched in October 2007 by Indian Government. The main aim of this scheme was to increase the production of rice, wheat, pulses, etc. through area expansion and productivity enhancement in a sustainable manner in the identified districts of the country. The mission met with an overwhelming success and achieved the target additional production of rice, wheat and pulses **(**https://agricoop.nic.in/en).

In the year 2010 the concept of poverty got changed. It was realised that poverty is not only about food, shelter and clothes. There are many dimensions which identifies the poverty in broader sense. In Sustainable Development Goals (SDGs) ending poverty is the first goal. The main agenda of SDGs is to end poverty, protect the planet and ensure that by 2030 so that all people enjoy the peace and prosperity. Keeping this in view various Poverty alleviation programmes were started after 2010.

National Rural Livelihood Mission launched in 2011 is a poverty alleviation project implemented by Ministry of Rural Development, Government of India. The plan focused on promoting self-employment and the organization of rural poor. The mission of this scheme is to reduce the poverty by enabling the poor households to access gainful self-employment and skilled wage employment opportunities resulting in appreciable improvement on their livelihood on a sustainable basis, through building strong and sustainable grassroots institutions of the poor. Now, this scheme is merged in Deen Dyal Upadhayay Antyodya Yojana **(**https://rural.nic.in/). **Pradhan Mantri Jan Dhan Yojana** launched in 2014 is a financial inclusion program that aim to expand affordable access to financial services such as bank accounts, remittance, credit, insurances

and pension. Under this scheme 15 million bank account were open an inauguration day. It aimed to direct benefit transfer of subsidy, pension, insurance, etc. This scheme particularly targets the unbanked poor (https://financialservices.gov.in/). **Pradhan Mantri Kaushal Vikas Yojana** started in 2015 with the aim of to encourage aptitude towards employable skills and to increase working efficiency of probable and existing daily wage earners, by giving monetary awards and rewards and by proving quality training to them (https://www.msde.gov.in/). **Sansad Adarsh Gram Yojana** was started in 2014 broadly focusing upon the development in the village which includes social development, cultural development and spread motivation among the people on social mobilization of village community. The main objective of this scheme is the development of model village, creating models of local development which can be replicated in other village (https://rural.nic.in/). **Pradhan Mantri Jeevan Jyoti Bima Yojana** launched in 2015 is developed for poor and low income group of the society. This scheme is available to people in the age group of 18 to 50 years. This scheme offers a maximum assured amount of Rs. 2 lakh. It is an ideal insurance scheme for under privileged families in India (https://financialservices.gov.in/). **National Maternity Benefit Scheme** The scheme was launched in 2016 by Indian Government. The main aim of this scheme is to provide a sum of Rs. 6000 to a pregnant mother who aged above 19 years. The sum is provided normally 12-8 weeks before the birth in three installments and can also be availed even after the death of the child (https://www.mohfw.gov.in/). **Pradhan Mantri Ujjwala Yojana** was launched in 2016 by central government to distribute 50 million LPG connections to women of below poverty line family (https://mopng.gov.in/en). **Pradhan Mantri Garib Kalyan Yojana** is launched in 2016 by Ministry Of Finance of Central Government of India. The main aim of this scheme provides an opportunity to declare unaccounted wealth and black money in a confidential manner and avoid prosecution after paying a fine 50% on the undisclosed income. An additional 25% of undiscounted income is invested in the scheme which can be refunded after four year, without any interest (https://financialservices.gov.in/). **Solar Charkha Mission** launched during June 2018. The main objective of the scheme is to ensure inclusive growth by generation of employment, especially for women and youth and sustainable development in rural areas. To boost rural economy, to leverage low cost, innovative technologies and progresses for sustenance (https://msme.gov.in/). **National Nutrition Mission (NNM), Poshan Abhiyan** was launched in 2018 by Ministry of Women and Child Development to reduce the level of under nutrition and also enhance the nutritional status of children in the country.

Other objective of this abhiyan is to improve the nutritional outcomes of adolescents, children, pregnant women and lacting women (https://wcd.nic.in/). **Pradhan Mantri Shram Yogi Maan Dhan (PM-SYM)** launched by the ministry of labour and employment of Government of India in 2019 for labourer in the unorganized sector from minimum 18 years of age to maximum 40 years. It is a central government scheme that introduced for old age protection and social security of unorganized workers (https://labour.gov.in/). **Prime Minister Street Vendor's Atma Nibhar Nidhi- PM Svanidhi** launched by Ministry of Housing and Urban Affairs of Government of India in 2020. It aims to provide micro- credit facilities to street vendors affected due to COVID-19 pandemic (https://mohua.gov.in/).

Table-6
MPI in India

Variables	2005-06	2015-16	2019-21	CGR
MPI Value	0.283	0.122	0.069	-50.62* (0.078)
Population (%)	55.1	27.7	16.4	-45.44** (0.047)
Intensity (%)	51.3	44.0	42.0	-9.51 (0.030)
Nutrition (%)	44.3	21.1	11.8	-48.38** (0.046)
Child mortality (%)	4.5	2.2	1.5	-42.26 (0.096)
Year of Schooling (%)	24.0	11.6	7.7	-43.35 (0.091)
School Attendance (%)	19.8	5.5	3.9	-55.61 (0.27)
Cooking Fuel (%)	52.9	26.0	13.9	-48.73** (0.024)
Sanitation (%)	50.4	24.4	11.3	-52.64** (0.012)
Drinking Water (%)	16.4	5.7	2.7	-59.42* (0.089)
Electricity (%)	29.0	8.6	2.1	-73.09** (0.056)
Housing (%)	44.9	23.5	9.5	-54.01* (0.074)
Assets (%)	37.5	9.5	5.6	-61.35 (0.24)

Source: Global Multidimensional Poverty Index Report 2022
Note: * is 10% level of significance, ** 5% level of significance, value in parenthesis is Standard Error

There are many dimensions to know the real picture of poverty. Table-6 identifies the multidimensional poverty in India since 2005-06. Table shows the decreasing pattern of MPI and its different indicators. MPI was high in 2005-06 but it is decreasing gradually. The CGR (given study period) is -50.62 per cent. The negative growth rate means that the MPI is decreasing in given last 15 years' time period. India has done magnificent work to improve various indicators of MPI. The table shows high decreasing rate of electricity affordability (-73.09 per cent) and Assets affordability (-61.35 per cent). These values shows that now very less percentage of people are without electricity. Deprivation of Assets has also come down which means very less percentage of people are without assets like (Radio, T.V. , Telephone, Computer, Animal Cart, Bicycle, Motor Bike, Refrigerator and does not own a car or Truck). The other four indicators where the deprivation level has reduced significantly are Nutrition (-48.38), Child Mortality (-42.35), Year of Schooling (-43.33) and Cooking Fuel (-48.73). One aspect is very important to note here is that intensity of poverty was 51.3 per cent in 2005-06 and has come down to only 42 per cent 2019-20 and the fall in intensity is very low *i.e.* -9.51 per cent. Despite of fall in MPI the intensity of poverty has not reduced which shows that country still needs to focus on specific areas. Table-6 also shows that in 2005-06, 55.1 per cent population was multidimensionally poor which has reduced to 16.40 per cent in 2019-21, although multidimensional poverty is reducing during last 15 years but still 16.40 per cent people need attention of government. Same is the case of sanitation facilities, in 2005-06 almost half of Indian population were without proper sanitation facilities which have come down to 11.30 per cent in 2019-21 but again a lot is to be done for the remaining population. As far as housing facility is concerned, 44.90 per cent population were without this but in 2019-21 only 9.50 per cent of population is devoid of this facility.

Conclusion and Policy Implication:

On the basis of study, it can be concluded that Multidimensional Poverty is not only focussing on the income and consumption level of the household, but it studies Health, Education and Standard of Living aspects of the household. Study identifies that the intensity and incidence of poverty is more in rural areas as compared to urban areas. The UHR (Uncensored Head Count Ratio) and CHR (Censored Head Count Ratio) is also more in rural areas in comparison to urban areas. Study shows that the households are deprived of various indicators of living standards in rural areas. Most deprived indicators in rural areas are Cooking Fuel, Sanitation and Housing. We have found that level of deprivation is different in all the dimensions such as Health, Education and Standard of Living. There is significant improvement in the situation but target is not fully

achieved. Size of Indian population is very large and if, it's smaller percentage population is lacking any facility that means absolute number is very large. So still more poverty alleviation programmes are required to achieve the target.

Government should take necessary steps to control the poverty by focusing on the mostly deprived indicators of MPI. For eradicating the poverty our country need to control increasing population. More employment opportunities should be provided in rural areas. Distribution of income is very unequal which needs to be corrected. Government should make policies for the fulfillment of minimum needs of poor and to increase the productivity of the poor. For the stability of the prices, change in the technique of production, development of agriculture and increase in the rate of growth is required. We all know that poverty is the complex societal issue that requires everybody's attention.

Authors Contribution

The two authors contributed equally in this research article.

Conflicts of Interest

The authors declare no potential conflict of interest with respect to the research, authorship and publication of the article.

Funding Acknowledgment

The authors received no financial support for the research, authorship and publication of the article.

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Repression of Dalits and Resistance Against Untouchability in India: An Overview

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Abstract

Untouchability is a deep-rooted injustice. This practice can be witnessed in the caste-based system (against dalits), and various types of discrimination have marked India's history. The Constitution of India, 1950, places equality at the forefront in Part III and, more particularly, in Article 14, assuring equality before law and equal protection of laws to its citizens. This reflects a deliberate vision of the founding fathers of the Constitution to address long-standing societal inequities and hierarchies, particularly untouchability. The founding fathers were concerned that without addressing systemic injustices, the promise of an individual's liberty, which is mentioned under Article 21, could prove to be a hollow one for disadvantaged groups in society. The importance of equality is consistent with the values of justice, social welfare, and a dedication to redress past wrongs. It represents the conviction that human liberty can only exist in a society if resources, opportunity, and power are distributed fairly. Placing equality first highlighted the fact that freedom is most meaningful when it is practiced within a framework that ensures fairness and non-discrimination. Thus, liberty has no worth until there is equality. Untouchability, a profoundly deep-rooted and ingrained social practice in Indian society which poses a complex danger to human rights from a global perspective, is the major obstacle to equality. A strong, balanced socio-economic and socio-cultural atmosphere can provide access to resources such as education, healthcare, drinking water, job opportunities, etc. This can help to narrow the gap between the advantaged and disadvantaged by enhancing the quality of life for marginalized groups. But this economic equality intersects with other inequalities that are based on societal beliefs. Economic growth can improve living standards, but it might not address social or cultural dividends. It requires inclusive policies and efforts to ensure social and economic well-being to benefit all segments of society. However, complete remedies call for a multi-faceted strategy that takes into account inequality's social, political, and cultural facets as well. To ensure that everyone has the same rights, opportunities, and dignity, focused efforts that go beyond economic growth are required to create a just and equitable society. It is imperative that societies work collectively to eradicate untouchability and establish a just and equitable world where all individuals can enjoy their inherent rights and dignity. This paper is an attempt to highlight the social factors responsible for the menace of untouchability and to find out the human rights perspectives for its absolute eradication.

***Key words**: - Untouchability, Untouchables, Human Rights, Equality, Dalits, Caste Discrimination.*

I. Introduction

The caste system is deeply rooted in Indian society, and untouchability is an outcome of this system. Human rights abuses against untouchables (also called Dalits) are widespread. Headlines in Indian newspapers often report violations of the rights of untouchables, such as beatings, torture by police, public humiliation, and heinous crimes committed against them. They are often relegated to the lowest jobs, and they live under constant fear of being publicly humiliated, paraded naked, beaten, and raped with impunity by so-called upper-caste Hindus, seeking to keep them in their place. Even movies have been made to address this problem. The stigma of caste accompanies a person from birth until death and has an impact on all facets of life, including social, economic, political, and psychological. Though their human rights are protected under various laws both nationally and internationally, despite these protections, they continue to face discrimination and are subject to social exclusion, exploitation, and abuse. Caste-based discrimination is deeply rooted in societal structures and institutions, often leading to the denial of basic human rights to them. Untouchability has a significant and detrimental impact on the human rights of those subjected to it. It violates core principles of equality, non-discrimination, dignity, and freedom from torture. Recognizing and addressing the impact of untouchability on human rights is crucial for promoting social justice, equality, and the realisation of human rights for all individuals, irrespective of their caste or social origin. According to the 2011 census, the population of Scheduled Castes is 16.63% of the total population. They are also called Dalits (formally known as untouchables). In India, the caste system has been around for more than 3000 years, but anti-caste discrimination laws were enacted in 1955. It is going to take a long time for a mindset that has been so deeply ingrained in the population to change. Caste-based discrimination has also been described as hidden apartheid because the issue is hardly noticeable to those outside the caste-affected communities. That is very different from racial apartheid. Dalits, formally known as untouchables, come from the Sanskrit word meaning 'broken or oppressed' and have been chosen as a preferred term by the community. In South Asia, the term scheduled caste 'is more formally used. There are estimated to be around 260 million Dalits worldwide. The term dalit is now used to show a growing movement against caste-based oppression.

II. The Concept of A Caste System and Untouchability:

The caste system originates from the Varna system. According to Hindu creation mythology, society is divided into four broad hierarchical categories, or varnas, traditionally linked to occupation or functions: Brahmins, kshatriyas, vaishyas, and shudras. Outside and below the varnas are the Dalits, or untouchables . This division of society into four social classes with distinctive functions may be traced back to the ancient hymns of the Rigveda. However, only in late Rigvedic times the division hardened into the well-known system of

four castes. The doctrine of creation of four varnas was found for the first time in the 10th book of the Rigveda in the Purushsukata and was often repeated in all subsequent literature. Dalits fall outside the fourfold division of society that gives them the status of an outcaste or avarna (also called untouchables or Dalits). The caste system divides society into closed, hereditary groups, whose membership is decided by birth alone. They are closed because intermarriage and food sharing between castes are prohibited. Untouchability is a specific form of caste-based discrimination that involves purity and pollution. This is the vicious aspect of the caste system that prescribes stringent social sanctions against members of castes located at the bottom of the purity-pollution scale; these are untouchable castes and are outside the caste hierarchy. They are considered to be so impure that even the slightest contact with them severely pollutes members of all other castes, subjecting harsh punishment to the former and forcing the latter to perform purification rituals.

III. Repression of Dalits through Untouchability: The Victims Of Caste Inequality: *(Known as Dalits)*

The victims of the caste system are scheduled castes of India, popularly known today as dalits (untouchables). In the caste system, Dalits, called Avarnas (outcastes), are placed at the bottom of the social hierarchy and are considered to be the most ritually impure, and as such, they are treated as the weakest and most vulnerable group. The dominant caste theory of purity and pollution denies Dalits or untouchables their basic human dignity and rights and marks them as rejects of society who can easily be made 'caste victims' through de-humanization, exploitation, alienation, and oppression. The discrimination against untouchables is practiced by the Hindus on a scale to the extent of which it is impossible for an outsider to imagine. They face discrimination in every aspect of life; the only field of service in which there is no discrimination against the untouchables is scavenging. There is no need for discrimination in this field because the whole of it is made over to the untouchables, and there is no competition from the higher castes. All over the country, in every nook and cranny, the untouchables face handicaps and suffer discrimination. This prevents them from rising out of it. It has made the life of the untouchables one of constant fear of one thing or another, of unemployment, assault, persecution, etc., it is a life of insecurity. They perform occupations that were considered unclean and polluting, such as scavenging, skinning dead animals, cleaning latrines, sewers, and streets, etc. Thus, they were segregated and banned from full participation in Hindu life.

IV. Implications of Untouchability:

The socio-cultural implications of untouchability in India are profound and have far-reaching effects on the lives of Dalits (formerly known as untouchables). These implications encompass various aspects of social life,

including social hierarchies, discrimination, violence, and psychological impacts.

Social Hierarchies and Marginalisation: Untouchability is deeply entrenched in the caste system, which divides society into hierarchical groups. Those at the bottom are considered 'lesser human beings','impure and polluting' to other caste groups.

Discrimination, Violence and Indignity: Dalits face discrimination in various forms. In the matter of social relationships, it takes the form of barriers against bathing, eating, drinking, worshipping etc. It puts a ban on all cycles of participation. In the use of public facilities, the spirit of discrimination manifests itself in the denial of access to public places, education, and healthcare. They often endure physical, verbal, and sexual abuse. The practice of manual scavenging, where Dalits are forced to clean human waste manually, is a particularly degrading aspect of untouchability.

Psychological Impact: The discrimination and stigma associated with untouchability have a profound psychological impact on Dalits. It leads to low self-esteem, mental health issues, and a sense of powerlessness. For centuries, they have served the higher castes and tolerated their insults and tyranny without grudges or complaints, so their confidence, vigour, and ambition have completely vanished, they have become helpless, unenergetic, and have low self-esteem.

Segregation and Isolation: Dalits often face segregation from the rest of society, both physically and socially. They are restricted to living in separate areas, and social interactions with higher-caste individuals are limited. This isolation perpetuates the sense of 'otherness' and reinforces the divide in society.

Economic Disparities: Untouchability also results in economic disparities, as Dalits are often relegated to the most menial and low-paying jobs. The caste system imposes restrictions on their occupational choice; they were not allowed to take up occupations that were reserved for the upper caste. People were forced to stick to the traditional inferior occupations such as removing human waste, sweeping, scavenging, tanning, and carrying dead animals. These occupations were regarded as degraded and inferior. Also, they had to face various economic hardships, and they were not given a proper reward for their service. They were not permitted to choose any occupation according to their own ability, and they were deprived of landed property of their own.

***Healthcare Disparities*:** Dalits often face healthcare disparities due to discrimination, leading to inadequate access and higher health issues, resulting in a lower life expectancy.

Education Gap: Discrimination and social biases have led to an education gap, resulting in lower-caste individuals having lower literacy rates and limited

access to quality education, perpetuating poverty and limiting socio-economic mobility.

Social Stigma: Untouchability perpetuates social stigma, hindering marginalised individuals from marrying outside their caste or integrating into mainstream society, often due to fear of social ostracism.

Inter-Community Tensions and Legal Battles**:** Untouchability exacerbates inter-community tensions and violence, leading to legal battles for Dalits and marginalised individuals to assert their rights and seek justice. These battles are financially and emotionally draining.

Untouchables often suffer from caste-based discrimination**.** They are seen as 'impure, polluting, and often shunned by the people who are from so-called higher castes'. They have difficulty getting access to land, resources, and education, are victims of physical, verbal, and sexual abuse, are given the most demeaning jobs, and are at high risk of ending up in bonded labour.

Thus, these implications perpetuate inequality, discrimination, and marginalisation, making it crucial to address this deeply rooted issue and promote social justice and equality. Thus, untouchability in India constitutes a serious violation and involves massive violations of multiple human rights, including the right to equality, freedom from discrimination, dignity, education, work, cultural and social participation, life, access to justice, and freedom from inhuman and degrading treatment. This issue requires concerted efforts to eliminate this stigma and promote justice and equality for all.

V. Untouchability: A Grave Violation Of Fundamental Human Rights

The practice of untouchability in India, historically associated with the caste system, infringes upon several fundamental human rights, including the rights to equality, dignity, and non-discrimination. Here's an explanation of how these practices violate these fundamental human rights:

- **Right to Equality and Dignity:** The practice of untouchability creates a hierarchical social structure where certain individuals or groups are considered superior or inferior based on their caste or birth. This violates the principle of equality, which asserts that all human beings are born free and equal in dignity and rights. Untouchability practices demean and dehumanise individuals belonging to Dalit or lower caste communities, denying their right to be treated as equals. They are often subjected to social ostracism, humiliation, and violence.
- **Right to Non-Discrimination:** Untouchability practices directly contradict the principle of non-discrimination. All human beings are entitled to enjoy their human rights without distinction of any kind, including caste. Untouchability perpetuates systemic discrimination,

which denies individuals access to education, healthcare, employment opportunities, and social inclusion only because of their caste.

- **Right to Freedom from Violence and Cruelty:** The practice of untouchability often involves physical and mental violence against individuals from lower-caste backgrounds. This includes physical assault, sexual violence, and other forms of cruelty. Such acts infringe upon their right to life, liberty, and security of person, as individuals are subjected to violence merely because of their caste.
- **Right to Access Justice:** Discrimination and violence against Dalits often go unreported or are inadequately addressed by the justice system. This infringes upon the right to access justice and the right to seek remedies for human rights violations.
- **Right to Education and Economic Opportunity:** Untouchability also impacts the right to education and economic opportunity. Discrimination in education and employment opportunities denies these individuals the ability to improve their socio-economic status, which in turn perpetuates poverty and inequality.
- **Right to Political Participation:** Untouchability practices also limit political participation, as Dalits and lower-caste individuals may face barriers to accessing political representation and participating in the democratic process due to discrimination and intimidation.

Human rights violations against Dalits are legion. The headlines in the Indian newspapers tell their story: "Dalit youth thrashed, forced to drink urine." (The Tribune, Friday, November 15, 2019); "Dalit student of Government Senior Secondary School told to sit separately in Mandi district (H.P.) (The Tribune, p. 3, 20/09/2019); "Dalit youth beaten with sticks all night for entering the temple"(Amar Ujala, p. 12, 12/01/2023); "A boy from Rajasthan had drunk water from a pot for teachers from higher castes and was assaulted by the teacher and beaten to death." (The Hindu, 14/08/2022), "Dalit Women Sarpanch beaten up with shoes dragged in the mud" (The Hindu p. 4; 19/07/2023), "A Dalit boy hung upside down from a tree and thrashed." (The Hindu, p. 4; 28/08/2023), "Dalit Women was allegedly gang raped in UP's Hathras in 2020, etc. National Crime Record Bureau (NCRB) data revealed that cases of crime against Scheduled Castes rose from 42793 in 2018 to more than 52281 in 2020, an increase of 17.5% in three years. This shows that despite Constitutional and legal measures, there is grave abuse of human rights by Dalits (untouchables).

Thus, the practice of untouchability in India is a clear violation of fundamental human rights, including the rights to equality, dignity, and non-discrimination; freedom from violence; education; economic opportunity; political participation; and access to justice. Addressing these violations requires not only legal and policy measures but also a broader societal shift in attitudes and

values towards caste-based discrimination and social exclusion. Efforts to combat untouchability are essential to upholding human rights and promoting social justice in India.

VI. International Human Rights Instruments Addressing Untouchability:

- ***Global ban on caste-based discrimination:*** *The 1948* Universal Declaration of Human Rights states that "all human beings are born free and equal in dignity and rights". Various UN human rights bodies and mechanisms have addressed the issue of caste-based discrimination. One of the documents covering caste-based discrimination is the UN International Convention on the Elimination of All Forms of Racial Discrimination (ICERD), which includes protection against discrimination based on work and descent. Caste discrimination — untouchability or discrimination on the basis of caste—is one of the worst human rights violations. Through a hierarchical system, the assignment of basic rights among various classes is highly unequal, with those at the top enjoying the most rights coupled with the least duties and those at the bottom performing the most duties coupled with no rights. International human rights instruments have recognized untouchability as a form of discrimination and a violation of human rights. Following are the international instruments prohibiting discrimination and promoting the human rights of individuals.
- ***Universal Declaration of Human Rights (UDHR) -*** The UDHR, adopted by the United Nations General Assembly in 1948, is a foundational document that proclaims the equality and dignity of all individuals. Article 2 of the UDHR states that "everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth, or other status." This article explicitly prohibits discrimination based on social origin, which includes caste-based discrimination.
- ***International covenant on Civil and Political Rights (ICCPR) -*** This covenant elaborates on the civil and political rights and freedoms listed in the Universal Declaration of Human Rights.
- ***International Covenant on Economic, Social and Cultural Rights(ICESCR)-*** The Covenant guarantees fundamental economic, social, and cultural rights, often referred to as second-generation human rights. This covenant includes the right to work, favorable conditions of work, family and maternity protection, the right to social security, food, clothing, health, education, as well as the right to participate in cultural life, etc. The ICESCR also includes a ban on discrimination.

- ***International Convention on the Elimination of All Forms of Racial Discrimination (ICERD)-*** ICERD, adopted in 1965, is a key international treaty that specifically addresses racial discrimination. Article 1(1) of ICERD defines racial discrimination to include "any distinction, exclusion, restriction, or preference based on race, colour, descent, national or ethnic origin." The term "descent" in this definition is crucial, as it encompasses caste-based discrimination, making untouchability a violation of this convention.
- ***UN Committee on the Elimination of Racial Discrimination (CERD) -*** CERD is a body of independent experts responsible for monitoring the implementation of ICERD by state parties. In its General Recommendation No. 29, CERD explicitly addresses caste-based discrimination, urging states to take measures to eliminate discrimination based on work and descent, which includes untouchability practices.
- ***United Nations Human Rights Council (UNHRC) -*** The UNHRC, through its special procedures and mechanisms, has addressed issues related to caste-based discrimination and untouchability. Special reporters and independent experts on contemporary forms of racism and discrimination have reported on these issues, drawing attention to their human rights implications.
- ***Global Recognition:*** Beyond specific treaties and committees, numerous international human rights organisations and NGOs, such as Human Rights Watch, the International Dalit Solidarity Network, Amnesty International, etc., have documented and reported on caste-based discrimination and untouchability as human rights violations. These reports contribute to global recognition and awareness of the issue.

As a whole these international human rights instruments and mechanisms recognise untouchability as a form of discrimination that violates the fundamental principles of equality and non-discrimination enshrined in international human rights law. They provide a framework for addressing and combating caste-based discrimination on a global scale and emphasize the importance of ensuring equal rights and dignity for all individuals.

VI. Constitutional and Legal Framework Combatting Untouchability in India:

The legal framework surrounding untouchability in India is primarily based on the Indian Constitution and specific legislation designed to combat untouchability and caste-based discrimination. The Constitution of Independent India has made elaborate provisions to protect the basic rights of untouchables. The fundamental rights have set forth an egalitarian social, political, and economic order in the country. Article 14 enunciates the right to

equality, which provides that states shall not deny any person equality before law or equal protection of law within the territory of India. Article 15 puts into operation the concept of equality in a manner that specifically touches upon the conditions of the Scheduled Castes and Scheduled Tribes. It prohibits discrimination on the grounds of religion, race, caste, sex, or place of birth. The very social evil of untouchability has been abolished through Article 17 of the Constitution. Participation of Dalits in political affairs has been guaranteed through the reservation of seats in the Lok Sabha and in state assemblies through Articles 330 and 332, respectively. Similarly, Dalits right to government jobs has been assured in Job Reservation through Article 335. Further, the directive principles of state policy (Article 46) take care of the economic and educational interests of Dalits. The government of India has also taken several legal, administrative, and developmental measures to guarantee the basic human rights of Dalits and improve their socioeconomic conditions. The Protection of Civil Rights Act, 1955, and the Prevention of Atrocities Act, 1989, are two important pieces of legislation meant for the protection of Dalits' human rights. Several state governments have also abolished bonded labour and manual scavenging, which helped Dalits pursue dignified occupations in society. State governments have established Scheduled Castes and Scheduled Tribes Commissions to safeguard their interests.

Human development is based on the principles of equality and justice for all. The basic aim and objective of society is the growth of individuals and the development of their personalities. The foundation of society is based on equality, liberty, and fraternity. The concept of fundamental or basic human needs involves both social and physiological aspects, such as the right to food, housing, health, education, and livelihood, through which human development can occur and human freedom can flourish. These basic rights should be conceptualized in terms of an entitlement both to be equal as humans and to be equal as members of society. Discrimination and inequality are usually considered to be essential parts of social order. It is also a fact that discriminatory practices and inequality are ubiquitous and omnipotent. But the danger emerges when one takes these social divisions as fixed and final or strives to present them as divinely ordained or a divine plan. But the main point is that the division of people into high and low is a societal process and not a divine intervention.In a bid to do away with discrimination and to close the gap of inequality existing in society, affirmative action, or positive discrimination, was introduced in many societies and polities.

Indian Constitution guarantees justice and equality of opportunity to all its citizens. It also recognizes the equality of opportunity for all its citizens. It also recognizes that equal opportunity implies competition between equals and not unequal's. Recognizing the inequality in our social structure, the makers of the Constitution argued that weaker sections have to be dealt with on a preferential

footing by the State. A special responsibility was thus placed on the state to provide protection to the weaker sections of society. Accordingly, the Constitution provided for protective discrimination under various articles to accelerate the process of building an egalitarian social order.

***Abolition of Untouchability (Article 17)*:** The Indian Constitution explicitly abolishes untouchability in all its forms. Article 17 states: "Untouchability is abolished, and its practice in any form is forbidden." This provision forms the bedrock of the legal framework against untouchability.

Right *to Equality (Article 14–18):* Articles 14–18 of the Constitution guarantee the right to equality before the law and equal protection of the law. These Articles prohibit discrimination on the grounds of religion, race, caste, sex, or place of birth.

***Directive Principles (Article 46)*:** Article 46 of the Constitution directs the State to promote the educational and economic interests of Scheduled Castes (SCs), Scheduled Tribes (STs), and other weaker sections and protect them from social injustice and exploitation..

Article 330 and Article 332 - These articles provide for the reservation of seats for Scheduled Castes and Scheduled Tribes in the House of People and in the Legislative Assemblies, respectively.

Article 338- This article provides for the establishment of a national commission for the Scheduled Castes and Scheduled Tribes to investigate matters relating to the safeguards provided in the Indian Constitution for the social, educational, and economic advancement of SC/STs in India.

VII. Legislation to Combat Practice of Untouchability:

The legal framework against untouchability is designed to eliminate this discriminatory practice and promote equality and social justice. Following are some of the very important legislative measures combating untouchability: a. The Protection of Civil Rights Act, 1955: This legislation was enacted to prevent untouchability practices and promote equality. It criminalizes practices associated with untouchability, including the prevention of access to public places and the imposition of disabilities. b. The Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, 1989: This act aims to prevent atrocities against SCs and STs and provide for special courts for the speedy trial of such cases. It includes provisions for the prevention of social and economic boycotts. c. The Prohibition of Employment as Manual Scavengers and Their Rehabilitation Act, 2013 Manual scavenging has historically been associated with the caste system in India, where certain castes have been forced into occupations considered "unclean" or "polluting". Caste-based discrimination contributes to the continuation of manual scavenging. This legislation aims to prohibit and eliminate manual scavenging in India. In India, manual scavenging

is a long-standing issue, although it has been officially banned since 1993.

***Reservations and Affirmative Action*:**

Reservation Policies: India has implemented reservations in education, government jobs, and political representation to uplift SCs and STs and provide them with opportunities for social and economic advancement.

***National and State Commissions*:**

National Commission for Scheduled Castes (NCSC) and National Commission for Scheduled Tribes (NCST): These statutory bodies monitor the implementation of safeguards for SCs and STs and inquire into specific complaints of discrimination.

National Human Rights Commission

Human rights are better protected at the national level with adequate laws, an independent judiciary, and effective mechanisms. However, they seldom initiate action on their own except in certain public interest cases, and their role is limited. The international community has realised the importance of human rights implementation at both the national and international levels, and the United Nations has also started addressing the issue of human rights institutions. The National Human Rights Commission (NHRC) of India was established on October 12, 1993. It was established under the Protection of Human Rights Act (PHRA) of 1993. It is in conformity with the Paris Principles, adopted at the first international workshop on national institutions for the promotion and protection of human rights held in Paris in October 1991, and endorsed by the General Assembly of the United Nations by its Regulations 48/134 of December 20, 1993. The NHRC is an embodiment of India's concern for the promotion and protection of human rights. The constitutional and legal framework against untouchability is designed to eliminate this discriminatory practice and promote equality and social justice. However, challenges remain in effectively implementing these laws and addressing deeply rooted social attitudes and economic disparities. Legal provisions need to be complemented by awareness, education, and changes in societal attitudes to eradicate untouchability completely.

VIII. Intersection of Caste-Based Discrimination And Untouchability *vis* a *vis* Human Rights Concerns:

Caste-based discrimination and untouchability are closely linked social phenomena in India, and they intersect with broader human rights concerns in several ways such as:-

***Caste-Based Discrimination and Untouchability*:** The caste system in India is a hierarchical social structure that categorizes individuals into different caste groups, often determined by birth. Each caste has historically been associated

with specific roles and occupations. Caste-based discrimination refers to the unequal treatment, social exclusion, and prejudice faced by individuals based on their caste or social status. Thus, caste discrimination refers to the unusual treatment and social exclusion of individuals based on their caste or social status within a hierarchical system. Untouchability is an extreme form of caste-based discrimination that involves purity and pollution. It involves the practice of considering certain caste groups, especially Dalits, as ritually impure and polluting. Those labeled as "untouchables" have historically been subjected to severe social, economic, and physical segregation and exclusion. Caste discrimination and untouchability intersect with the principles enshrined in the 1948 Universal Declaration of Human Rights (UDHR).

***Right to Equality and Dignity*:** Caste-based discrimination and untouchability violate the fundamental rights to equality and dignity. Discrimination based on caste is a clear infringement of the principle that "all individuals are born free and equal in dignity and rights."

***Right to Non-Discrimination*:** Discrimination based on caste contradicts the right to non-discrimination enshrined in Article 2 of the 1948 Universal Declaration of Human Rights, which ensures that individuals are entitled to enjoy their human rights without distinction of any kind, including caste.

***Right to Freedom from Violence and Cruelty*:** Violence and cruelty against Dalits and lower-caste individuals are common manifestations of untouchability and caste-based discrimination. Such acts infringe upon the right to life, liberty, and security of person.

***Right to Education and Economic Opportunity*:** Caste-based discrimination often limits access to education and economic opportunities for lower-caste individuals. This restricts them from improving their socio-economic status, which is a violation of their human rights.

***Right to Access Justice*:** Discrimination against lower-caste individuals often goes unreported or is inadequately addressed by the justice system. This infringes upon their right to access justice and seek remedies for human rights violations.

***Right to Participation in Cultural, Social, and Political Life*:** Caste-based discrimination and untouchability can limit the political participation and social integration of lower-caste individuals, infringing upon their right to engage in cultural, social, and political activities.

***Right to Work, Just and Fair Conditions of Work*:** Discrimination in employment based on caste violates the right to work and fair employment conditions.

Addressing caste-based discrimination and untouchability is not only a matter of social justice but also human rights imperative. The Indian Constitution and various laws have been enacted to combat these issues, but challenges persist in their implementation and enforcement. Eradicating these

practices requires concerted efforts, including legal measures, awareness campaigns, and changes in societal attitudes, to ensure the protection and promotion of human rights for all, regardless of caste or social background.

IX. Response of Indian Judiciary towards the Issue of Untouchability:

The Indian judiciary has played a significant role in addressing the issue of untouchability, particularly through various case laws that have shaped legal principles and the fight against caste-based discrimination. In *Devarajiah v. B. Padmanna* Madras High Court held that the word "untouchability" in Article 17 is used in inverted commas, which means we cannot make any literal or grammatical interpretations of this word; rather, we will define its meaning through its historical development and practices. Thus, "untouchability" in Article 17 means caste-based discrimination. The Supreme Court in *People union for Democratic rights v. Union of India* held that the fundamental rights under Article 17 are available to private individuals, and it is the constitutional duty of the state to take the necessary steps to ensure that those fundamental rights are not violated. "Untouchability" in Article 17 means caste-based discrimination. In *State of Karnataka v. Appa Balu Ingale* it was held that the abolition of untouchability in itself is complete, and its effect is all-pervasive, applicable to state action as well as acts or omissions by individuals, institutions, or a juristic body of persons. Also in this case, the apex court held that the main objective of Article 17 is to end all the disabilities, restrictions, and prohibitions imposed upon any person on the grounds of religion or caste.

X. Untouchability and Similar Forms Of Discrimination in Other Countries:

Caste and analogous systems of social hierarchy operate across the world, subjecting millions to exclusion, isolation, and even mistreatment on the basis of being born into a certain caste or community. Though the communities themselves may be indistinguishable in appearance from others, unlike with race or ethnicity, socioeconomic disparities are glaring, as are the peculiar forms of discrimination practiced against them. They often have the lowest-paying jobs and are at the bottom of the social ladder in the societies in which they live. Millions of people worldwide experience caste, job, and descent-based discrimination, a type of prejudice that restricts their access to civil, political, religious, social, and cultural rights. Common features seen in caste and analogous systems across the world include physical and social segregation, assignment of traditional occupations coupled with restrictions on occupational mobility, debt bondage or poor remuneration, high levels of poverty, landlessness, illiteracy, crimes that have been committed against them, and the use of abusive or contemptuous language to describe such communities, as well as greater exploitation of women by dominant groups. Such communities face discrimination that is analogous to the caste or graded

hierarchical system, for example. In the Bangladesh Mehtor community (traditionally sweepers and manual scavengers), the Buraku community in Japan is at the bottom of the class hierarchy; they are viewed as filthy and non-human. There is a dalit community also in Nepal and on the same footing as dalits in India; the Muhasmasheen community in Yemen is regarded as untouchable; the Osu community in Nigeria; Rodi/Rodia and Pallar/Paraiyar communities in Sri Lankaetc . Comparable forms of discrimination are found all over the world; untouchability in India is unique by the fact that its parent institution, the caste system, is found only in the Indian subcontinent. Thus All human rights are indivisible, whether they are civil and political rights, such as the right to life, equality before the law, and freedom of expression; economic, social, and cultural rights, such as the right to work, social security, and education; or collective rights, such as the right to development and self-determination, which are indivisible, interrelated, and interdependent. The improvement of one right facilitates the advancement of others. Likewise, the deprivation of one right adversely affects the other. The principle of equality, as stated in Article 1 of the Universal Declaration of Human Rights, states: "All human beings are born free and equal in dignity and rights." Social exclusion—denying a person his or her rights or freedom on the basis of race, caste, colour, and birth—is internationally forbidden under various international covenants and national Constitutions. The discourse on human rights violations has gained global attention nowadays. However, these violations have been prevalent in almost all civilizations since time immemorial. In the beginning, human rights violations were confined to enemies and war prisoners. During the mediaeval period, as a result of feudalism, human rights violations took different and cruel directions. The inhuman treatment of common people through the practice of slavery and bonded labour had in fact led to revolutions in European countries. The American and French revolutions had brought new hope for equality, liberty, and fraternity and led to greater concern about human rights violations all over the world. The history of human rights violations in India dates back to the so-called Vedic and post-Vedic periods. The varnashram system, which was the cornerstone of social hierarchy, had led to tremendous human rights violations through the practice of untouchability. Historically, untouchables underwent tremendous socio-religious and economic disadvantages merely because of their birth in a particular social group.

XI. Sum Up

Untouchability is a flagrant breach of the fundamental right to equality. It is a social evil that has existed for generations. The practice of untouchability not only discriminates against people based on their caste or social standing; it also feeds a cycle of oppression, degrading treatment, and inequality. The international human rights instruments also recognise that the ideal of a free

human being enjoying freedom can only be achieved if conditions are created so that everyone may enjoy their economic, social, cultural, civil, and political rights, and it is the duty of States under the Charter of the United Nations to promote respect for and observance of human rights and freedoms. A strong, balanced socio-economic and socio-cultural atmosphere can provide access to basic resources, and this can help narrow the gaps between the advantaged and disadvantaged sections of society by enhancing the quality of life of marginalized (disadvantaged) groups. Legislation, social reform movements, and awareness campaigns have all been used to fight untouchability and caste-based prejudice. However, eliminating untouchability is still a difficult task that calls for teamwork, education, and a dedication to maintain the ideals of equality and justice for all. Governments, civil society, and people must collaborate in order to establish a truly inclusive society. This requires a comprehensive approach that addresses not only the legal aspects but also the deeply rooted societal norms and attitudes. When implemented collectively, they can contribute to significant progress in eliminating untouchability and advancing the principles of equality and social justice in India. Addressing untouchability and upholding the right to equality require not only legal measures but also social awareness and transformative change to ensure equal treatment and opportunities for all individuals, regardless of their caste or social background.

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भारतीय सिनेमा तथा नारीः इतिहास व वर्तमान संदर्भ

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सार (Abstract)

'आदिकाल से ही मानव ने नारी शक्ति की पूजा की है। पुरूष एक ओर जहाँ कठोरता, शक्ति एवं शौर्य तथा सक्रियता का परिचायक है वहीं नारी कोमलता, मधुरता एवं सगुण का मूर्तरूप है। विश्व का सबसे पहला (लगभग 2500 वर्ष पहले) समाजशास्त्र, मनुस्मृति के अनुसार ''यत्र नार्यस्तु पूज्यते, रमते तत्र देवता।'' यह विचारधारा नारी की श्रेष्ठता की द्योतक है। यह स्पष्ट है कि जहाँ नारी का सम्मान होता है वहाँ देवता निवास करते हैं, वहाँ सुख, समृद्धि और सद्‌गुणों का विकास होता है, और जहाँ स्त्री का सम्मान नहीं होता वहाँ तमाम श्रेष्ठ क्रियाएँ भी निष्फल होती हैं। देवता, किन्नर और गंधर्व इत्यादि भी नारी को शक्ति का पर्याय ही मानते आए हैं। नारी मातृ शक्ति के रूप में पूज्नीय रही है। गौरी के रूप में आदर्श पतिव्रता तथा सौंदर्य की देवी की भी कल्पना की गई है।

बीज शब्द (Keywords) *: भारतीय सिनेमा, नारी, इतिहास व वर्तमान*

भारतीय सिनेमा में नारी की भूमिका को अगर ऐतिहासिक दृष्टि से देखा जाए तो 1931 ई. में बनी पहली बोलती हिन्दी फिल्म 'आलम आरा' से लेकर वर्तमान समय तक बनी लगभग हर हिन्दी फिल्म में महिला किसी न किसी भूमिका में दिखाई देती है। शुरुआती दौर की सामाजिक फिल्मों में नायिकाओं का पहनावा सामाजिक होता था। परम्परागत जीवन संघर्ष चित्रित होता था, भारत की पहली फीचर फिल्म (1913 ई.) में 'राजा हरिश्चंद्र' एक धार्मिक फिल्म बनी। बोलती फिल्म 'आलम आरा' 1931 ई. में ऐतिहासिक फिल्म बनी। लगभग बीसवीं शताब्दी के चौथे दशक तक बनी हर फिल्म में नारी की भूमिका सराहनीय रही है। ये फिल्में धार्मिक, ऐतिहासिक, देशभक्ति, मनोरंजन प्रधान तथा तत्कालीन समय की सामाजिक बुराईयों को चित्रित करती थीं जिससे समाज में दर्शकों को एक सकारात्मक संदेश मिलता था।

1. वर्तमान में नारी का कार्य क्षेत्र :

बीसवीं सदी के अंतिम दशक तक नारी घर की चारदीवारी के भीतर सहमी, सकुचायी, ठिठकी–ठिठकी, अपने सपनों को आँखों की पलकों पर चिपका कर ही रहती थी। भारतीय नारियाँ सदियों से करुणा, त्याग, कोमलता एवं प्रेम की मूर्ति समझी जाती रही है, परन्तु आज वही नारी घर की दहलीज को पार कर अपनी जमीन चाहे वह राजनीति हो या साहित्य, फिल्म हो या पत्रकारिता, व्यापार हो या समाज सेवा, खेल हो या विज्ञान, डॉक्टर, अभियन्ता, शिक्षक, पुलिस, वकालत, सेना, वायुसेना, खेल का मैदान, इंजीनियरिंग अर्थात् महिलाओं ने जीवन के प्रत्येक क्षेत्र में अपनी श्रेष्ठता को सिद्ध कर दिखाया है।

2. भारतीय सिनेमा में नारी की सकारात्मक भूमिका :

वैदिक काल में नारी का स्थान पुरुष समान ही नहीं बल्कि उससे श्रेष्ठ था। धर्मशास्त्रों में नारी को पुरुष की अर्धांगिनी तथा धर्मपत्नी कहा गया है। नारी ब्रह्मज्ञान की अधिकारिणी थी। समस्त धार्मिक कार्यों में उसका सहयोग अनिवार्य था। रामायण काल से ही लड़कियों को शिक्षित करने की परम्परा है। समाज के नैतिक मूल्यों, संस्कारों, मान्यताओं, मानसिकताओं और व्यवस्थाओं में परिवर्तन नारी के आस–पास घूमता है। स्वतंत्रता के 75 वर्षों में हुए सामाजिक परिवर्तन का महिलाओं पर अधिक असर हुआ है। एक समय था जब नारी घर की चारदीवारी के अन्दर रखने वाली वस्तु मानी जाती थी। परन्तु आज स्थिति पूर्णतः भिन्न है। आज महिलाएँ हर क्षेत्र में पुरुषों के बराबर और कभी उनसे आगे भी निकल गई हैं। भारतीय सिनेमा में नारी न सिर्फ अभिनय के क्षेत्र में, बल्कि निर्माता निर्देशक, गीतकार, संगीतकार तथा विश्व सुन्दरी के साथ–साथ विदेशी सिनेमा में भी अपनी महत्त्वपूर्ण भूमिका का निर्वाहन कर अपना, अपने राज्य, समाज तथा देश का नाम रोशन कर रही हैं।

3. फैशनपरस्त नारी और अंग प्रदर्शन :

भारतीय संस्कृति का विश्व भर में महत्त्व है तथा इस विशेष में भारतीय नारियों द्वारा किया जाने वाला फैशन या शृंगार एक महत्त्वपूर्ण अंग रहा है। आधुनिक नारी में फैशन के प्रति जागरूकता तेजी से बढ़ रही है। अपने व्यक्तित्व को आकर्षक बनाए रखना न केवल उसका शौक है, बल्कि दिन–प्रतिदिन एक अनिवार्यता भी बनती जा रही है। इस में विभिन्न प्रकार के आभूषण, परिधान, मेहंदी, केश सज्जा, पर्स तथा जूते इत्यादि तो मान्य हो सकते हैं परन्तु देह प्रदर्शन के दिनों–दिन बढ़ते चलन खासकर स्त्री देह ने पूरे परिदृश्य को बेहद खूबसूरती से दर्शनीय बना डाला है। महिलाएँ सदा नवीनता की चाह में अपनी शक्ल–सूरत बदलना पसन्द करती हैं। सुन्दर दिखने की लालसा हर मनुष्य में होती है, परन्तु महिलाओं में तो हमेशा इसकी होड़ लगी हुई दिखाई देती है ताकि लोग उन्हें पसन्द करें तथा उनकी ओर आकर्षित हों। फिल्म उद्योग हमेशा से ढेर सारे फैशन के साथ हमारी जिन्दगी में अपनी मौजूदगी दर्ज कराता आया है। आज फैशन में नारी उस अंग प्रदर्शन को प्राथमिकता देती है जो कुछ समय पूर्व तक मॉडलिंग का अंग माना

जाता था। पहले तो केवल पुरुष ही नारी को भोग की वस्तु समझता था, लेकिन आज तो नारी स्वयं को भी भोग की वस्तु समझकर समाज में प्रस्तुत होने से पीछे नहीं हटती। सिनेमा ने तो नारी जीवन और स्वभाव का एकदम अस्वाभाविक और अतिरंजित रूप प्रस्तुत कर यौन उत्श्रृंखला, हिंसा, अपहरण, बलात्कार वाले सामाजिक विस्तार को विस्तारित किया है।

आधुनिक युग की उपभोक्तावादी संस्कृति में विज्ञापन के द्वारा उत्पादक उपभोक्ताओं को अपने उत्पाद के प्रति बड़ी कुशलता से आकर्षित करने में सफल हो रहे हैं। विज्ञापन आकर्षक बनाने के लिए सर्वाधिक प्रयोग नारियों का ही किया जाता है क्योंकि उत्तेजना और सनसनी फैलाने का सीधा और सरल माध्यम स्त्री को माना जाता है। सिगरेट तथा शराब आदि तक के विज्ञापनों में नारी के शरीर का भददा प्रदर्शन दिखाई देता है। विज्ञापन चाहे कोई भी हो नारी को कामुक बनाकर प्रस्तुत किया जाता है। समाज ने नारी को विज्ञापन का माध्यम बनाकर रख दिया है। कुछ भी हो विज्ञापनों में नारी को सम्मानजनक निर्णायक स्थिति से अधिक दर्शाया जाने लगा है। सिनेमा सामाजिक जीवन का एक घूमता आईना होता है। रोजमर्रा की दुनिया का एक अभिन्न अंग है जिसके अस्तित्त्व को समाज का व्यक्ति समझता और पहचानता है। मगर मनोरंजन के साधनों द्वारा नारी को अप्रत्याशित रूप में दर्शाया जाए तो इसका प्रभाव भी अप्रत्याशित हो जाएगा।

4. भारतीय सिनेमा में नारी चित्रण :

तेजी से बदलते समाज में मीडिया ने अपना जो वर्चस्व कायम किया है उससे सबसे अधिक प्रभावित हुई है स्त्री। आजादी के बाद जैसे–जैसे सामाजिक सरंचना में बदलाव आया, जीवन–स्थितियाँ बदलीं, वैसे–वैसे जीवन के मूल्यों में भी परिवर्तन आने लगे। आज सामाजिक मूल्यों में आए बदलाव के अनुकूल फिल्मों में हिंसा और अश्लीलता में अत्यधिक वृद्धि हुई है। फिर चाहे 'सौतन की बेटी' हो, 'रिहाई' हो, 'बॉबी', 'एक दूजे के लिए' 'बाजीगर' 'अंजाम' या अन्य ऐसी सैंकडों फिल्में हैं जिनका मुख्य केन्द्र प्रेम अर्थात् श्रृंगार, संयोग और वियोग होता है। किसी भी फिल्म में श्रृंगारिक भाव लाने के लिए फिल्मकारों ने बरसात का सहारा लेकर नारी की देह को दर्शाने के अवसर तलाशने शुरु किए। बादलों की गड़गड़ाहट, भयतीत नायिका को नायक से लिपटने के लिए बाध्य कर देती है। वर्षा से भीगा हुआ मादक शरीर, गोरी देह से चिपकी हुई साड़ी और चोली, घुटनों के ऊपर तक साड़ी को उठाकर निचोड़ती हुई नायिका, गीली साड़ी के झीनेपन से झलकती हुई उसकी मांसल जाँघों और छाती तथा बालों से गालों पर टपकते हुए पानी से बचने की कोशिश करती हुई नायिका को हर फिल्म में दिखाना हर फिल्मकार अपना अधिकार मानने लगा है। 1931 ई. में बनी 'आलम आरा' से लेकर वर्तमान तक लगभग 30 भाषाओं में एक लाख से अधिक फिल्में बनाई जा चुकी हैं, परन्तु आज की फिल्मों के वर्ण्य विषय की तुलना अगर पिछले युगों से की जाए तो स्पष्ट हो जाता है कि आज भारतीय सिनेमा की शायद ही कोई फिल्म ऐसी होगी जिसमें अश्लीलता का नंगा नाच न दर्शाया गया हो? जिस फिल्म में जितनी अधिक अश्लीलता परोसी जाती है, नग्न देह प्रदर्शित की

जाती है वह फिल्म उतनी ही अधिक सफल मानी जाती है और अधिक कमाई करती है। ऐसी मानसिकता का परिणाम ही है कि आज फिल्म निर्माताओं तथा निर्देशकों में ऐसी अधिक से अधिक फिल्में निर्मित करने की होड़ सी लगी हुई है।

इतिहास साक्षी है कि विशेषकर धार्मिक और जातिगत विरोधों के कारण तथा जनता के भारी रोष के कारण कई हिन्दी फिल्मों पर प्रतिबंध लगाए जा चुके हैं। लेकिन आश्चर्य होता है कि जनता ने ऐसी किसी भी फिल्म का विरोध आज तक नहीं किया जिसमें नारी जाति का अपमान होता हो। फिल्मों में नारी को एक देह के रूप में ही प्रस्तुत किया जाता है। फिल्म 'जैरीना' में 42 चुम्बन दृश्य थे। फिल्म 'कर्म' में खूब चुम्बन दृश्य थे तथा और भी बहुत सी हिन्दी फिल्मों में नारी देह का मनमाना प्रदर्शन आज तक किया जा रहा है। न तो समाज ने और न ही महिला संगठनों ने इस बात पर इतनी तीव्र प्रतिक्रिया व्यक्त की कि किसी फिल्म का प्रदर्शन रोकना पड़ा हो। इसीलिए वर्तमान में यह प्रवृति धीरे–धीरे बढ़ती चली जा रही है। नारी रातों रात प्रसिद्धि और पैसे के लालच में अपनी सहमति देकर खुद को वस्तु होने के लिए तैयार कर लेती है। दैनिक जीवन में फिल्म उद्योग में घट रही नारी शोषण सम्बंधी सैंकडों घटनाएँ प्रमाण के रूप में हमें सुनने को मिलती हैं।

5. सिनेमा में बढ़ती अश्लीलता व दुष्प्रभाव :

आज फिल्मों, दूरदर्शन कार्यक्रमों तथा गीतों में जिस ढंग से नारी के शरीर को अभद्र तथा अश्लील ढंग से दिखाए जाने में वृद्धि हो रही है, दूरदर्शन चैनलों पर लगभग हर फिल्म में नारी का अश्लील प्रदर्शन हो रहा है, ऐसी स्थिति में परिवार के साथ बैठकर देखना मुश्किल हो गया है। नारी के उत्तेजित रूप को देखकर हर कोई लज्जित महसूस करता है। भारतीय सिनेमा, दूरदर्शन चैनल तथा विज्ञापन पर प्रदर्शित अश्लीलता का सर्वाधिक बुरा प्रभाव बच्चों तथा नई भारतीय युवा पीढ़ी पर पड़ रहा है क्योंकि उसका सीधा प्रभाव दर्शकों के, विशेषकर युवाओं के चेतन अथवा अवचेतन मन पर पड़ता है। यही कारण है कि आज समाज में चारों ओर फिल्मी तर्ज पर चोरी, डकैती, अपहरण तथा बलात्कार की शर्मनाक घटनाएँ बढ़ती जा रही हैं। आज लड़कियों का आदर्श विश्व सुन्दरी बनने का है। मॉडल बनने में है। अधिक से अधिक पैसा कमाने में है। आइटम गर्ल बनकर गर्व का अनुभव करने में है।

6. अश्लीलता रोकने हेतु न्यायिक प्रावधान :

नारी के अश्लील प्रदर्शन को रोकने के लिए अगस्त 1986 ई. में विधेयक पास किया गया जिसमें यह परिभाषित किया गया है कि किन परिस्थितियों में तथा किस प्रकार के चित्रण को अश्लील माना जाएगा। भारतीय दण्ड संहिता की धारा 292, 293 और 294 में भी अश्लीलता विरोधी प्रावधान है। केन्द्रीय सरकार ने फिल्मों की दशा सुधारने के लिए समय–समय पर फिल्म निरीक्षण समितियों का गठन भी किया है। भारत सरकार के सूचना और प्रसारण मंत्रालय द्वारा स्थापित 'फिल्म प्रमाणन बोर्ड' (सेंसर बोर्ड) भी स्थापित किया गया है, परन्तु आज बाड़ ही खेत खाने लगी है। फिल्मों में अनावश्यक तथा अश्लील नारी चित्रों को आँख मूंद कर अनुमति दे दी जाती है। वर्तमान समय में भारतीय

सिनेमा में दिन–प्रतिदिन बढ़ रही अश्लीलता को कारगर ढंग से रोकने हेतु सख्त कानून बनाए जाने तथा उन्हें लागू किए जाने की आवश्यकता है ताकि प्राचीन एवं समृद्ध भारतीय संस्कृति की रक्षा की जा सके। नई युवा पीढ़ी जो कि कल की कर्णधार हैं उन्हें पथभ्रष्ट होने से रोका जा सके।

यह विषय अत्यधिक चिंतनीय है कि आखिर नारी का यह व्यापारीकरण कहाँ तक उचित है? सिनेमा में अश्लीलता तथा विज्ञापनबाजी में नारी–शरीर के भद्दे चित्रण से आज भी नारी भोग–विलास का साधन मानी जा रही है। नारी का शो–पीस के रूप में प्रयोग एक सामाजिक प्राणी के नाते उसके महत्त्व और गौरव को चोट पहुंचाता है। इसी के साथ–साथ जब उसने मीडिया या सिनेमा में पदार्पण कर ही लिया है नारी को भी यह मानकर चलना चाहिए कि जब पिंजरे में बंद पंछी पिंजरे की सलाखों से बाहर निकलता है तो जहां एक ओर असीमित आकाश उसकी उड़ान की प्रतीक्षा करता है वहीं कुछ परिंदे उसे दबोच लेने की ताक में भी रहते हैं। स्त्री को स्वयं ही तय करना है कि वह कैसे इनका मुकाबला करते हुए अपनी प्रतिभा व योग्यता को बनाए रखे।

भारतीय सिनेमा समाज की प्रवृतियों तथा कुरीतियों को दिखाने का बेहतर माध्यम है, परन्तु अन्य विषयों को चुनकर और आधुनिक नारी की प्रगति सोच दिखाने के नाम पर आजकल के फिल्मकार स्त्री देह को एक वस्तु की तरह जिस ढंग से दर्शकों के सामने पेश कर रहे हैं, यह अत्यंत निंदनीय है इसे समाज तथा नारी विरोधी कहा जाएगा। अगर भारतीय सिनेमा इसी तरह पश्चिमी सभ्यता और संस्कृति का अनुकरण करता रहा और भारतीय सिनेमा में चित्रित हो रही अश्लीलता पर समय रहते अंकुश नहीं लगाया गया तो वह दिन दूर नहीं जिस दिन भारत अपनी सांस्कृतिक पहचान खो देगा।

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सार (Abstract)

महिलाओं के विरुद्ध अपराध, भेदभाव व उपेक्षा उनके जन्म से पूर्व ही प्रारंभ हो जाते हैं। शोषण व वंचन का दुष्चक्र शिक्षा, स्वास्थ्य, रोजगार व संपत्ति जैसे महत्त्वपूर्ण जीवन पहलुओं से होता हुआ खान–पान, पहनावा, आचार–व्यवहार आदि रोजमर्रा के प्रश्नों में प्रच्छन्न रहता है। घर की चारदीवारी के भीतर से हिंसा, अत्याचार व अन्याय की शुरुआत होती है और कुरीतियों, रूढ़ियों व अंधवि वासों में संस्थागत हो जाती है। फलतः राजनीति, आर्थिकी, धर्म आदि क्षेत्रों में नारी पिछड़ जाती है। वै वक संगठनों की जागरूकता व दखल, सरकारी नीतियों व कार्यक्रमों, आंदोलनों तथा सुधार आदि के प्रयासों से पितृसत्ता, छद्म आदर्शों एवं दैविक महिमा के भ्रमजाल से आज स्त्री मुक्त तो हो रही है लेकिन बाज़ार व मीडिया के चंगुल में उत्पाद बनकर रह गयी है। सिनेमा, विज्ञापन व फ्रंट ऑफिस जॉब में उसकी देह की मांग बढ़ती जा रही है।

समकालीन हिंदी कविता नारी अस्मिता, चेतना व अस्तित्व के प्रश्नों की परंपरा, राजनीति, बाज़ार व मीडिया आदि के संदर्भ में पड़ताल करती है। इस भोधपत्र में हिमाचल की समकालीन कविता में नारी विषयक इन्हीं प्रश्नों के समुचित प्रतिनिधित्व, महत्त्वपूर्ण मुद्दों व उभारी गयी छवि के प्रसंगों में विवेचना की गई है। अध्ययन से स्पष्ट है कि माँ, बहन, पत्नी आदि महिला की पारंपरिक भूमिका ही महिमामंडित हुई है। नारी मुक्ति के स्वर कविता में दर्ज भर हुए, मुखर नहीं हैं। प्रकार्यवादी समाजशास्त्रियों की भांति कवि स्थायित्व व निरन्तरता का पक्षधर है। विरोध, द्वन्द्व, व बदलाव का संघर्षवादी रास्ता अख्तियार नहीं करता।

बीज शब्दः *पितृसत्ता, समकालीन हिंदी कविता, प्रकार्यवाद, पारिस्थितिक नारीवाद, संघर्षवाद।*

मूल आलेख

स्त्री–अस्मिता व अस्तित्व के प्रश्न लंबे समय से मानविकी व सामाजिक अध्ययन के केंद्र में रहे हैं। जहाँ सामाजिक अध्ययन नारी जीवन के यथार्थ को सामाजिक, सांस्कृतिक, आर्थिक व राजनीतिक संदर्भ में उद्घाटित करते हैं, मानविकी में इन प्रश्नों की भावात्मक व कलात्मक अभिव्यक्ति हुई है। अध्ययन पद्धति व परिप्रेक्ष्य की भिन्नता व विविधता के बावजूद विवेच्य विषय–वस्तु और प्रश्नों की समान उपस्थिति जीवन की समग्रता व एकात्मकता की ओर इंगित करती है। जीवन की बेहतरी के लिए सभी विधाओं के प्रयास भी स्पष्ट होते हैं। समाजशास्त्र सहित सभी सामाजिक विज्ञानों में नारी विषयक तथ्यों का विवेचन वस्तुनिष्ठ व यथार्थवादी दृष्टि से होता है लेकिन साहित्य में व्यक्तिनिष्ठ व आदर्शवादी अध्ययन को भी पर्याप्त स्थान मिलता है।

महिलाएँ हमारे समाज का आधा हिस्सा हैं लेकिन उनके दुःख दोगुने हैं। उनके दुःख, प्रताड़नाएँ, शोषण व वंचनाएँ जन्म के पूर्व ही प्रारंभ हो जाते हैं और बाल्यकाल, युवावस्था तथा बुढ़ापे तक रूप बदलते हुए चलते रहते हैं। सामाजिक संरचना के भीतर के इस भेदभाव, अधीनता, शोषण तथा फलस्वरूप उपजते अपराध व हिंसा की स्थितियों व कारकों का समाजशास्त्रीय विवेचन होता रहा है। स्त्रीवादी विमर्शों व आंदोलनों की विश्व भर में चलने वाली तीनों लहरों व तीनों विकल्पों (Alice Rossi), 'गायनोक्रिटिसिज़्म' (Elaine Showalter), 'उत्तर आधुनिक आख्यान' तथा 'मी टू' से गुजरते हुए समाजशास्त्रीय अवधारणाओं एवं सैद्धान्तिकी की वृहद विरासत विकसित हुई है जिसमें प्रकार्यवादियों की उदारवादी तथा मार्क्सवादी व उग्रवादी उपागमों से नारी विषयों की मीमांसा हुई है।

आज की महिलाएँ 'लाईनेल टाइगर' व 'रोबिन फॉक्स' के 'बायोग्रामर' को धत्ता बताती हुईं अपनी मुक्ति के स्वरों को बुलंद कर रही हैं। वे श्रम के सांस्कृतिक व भूमिकाओं के सामाजिक निर्धारण (Ann Oakley) को चुनौती देती हुई पितृसत्ता तथा उसके मूल्य विधान को आँखें तरेर रही हैं। मीडिया व बाज़ार के आधुनिक युग में उसे लोकतांत्रिक व्यवस्था में समानता, स्वतंत्रता और न्याय की अधूरी सौगात तो मिली, किंतु वह बाज़ार की वस्तु बनकर रह गई जहाँ उसके तन व मन की कीमत तय होती है, उसके श्रम की नहीं। परिणामस्वरूप, सख़्त होते कानूनों के बावजूद समाज में महिलाओं के विरुद्ध हिंसा व अपराध की वृद्धि हुई है। साहित्य की विभिन्न विधाओं– कविता, कहानी, उपन्यास, नाटक, निबंध आदि में विविध पृष्ठभूमियों में नारी जीवन की दुश्वारियों व आकांक्षाओं की विस्तृत विवेचना हुई है। यहाँ बेहतर दुनिया के सपने में नारी की तस्वीर उजली दिखाई देती है। इस सपने को साकार करने के लिए साहित्यकार अपनी कलम की ताकत समझता है और बखूबी चलाता भी है। समकालीन हिंदी कविता युगबोध के साथ समाज के हाशिए के लोगों की प्रताड़ना, वंचना व शोषण के विरुद्ध अपने स्वर ऊँचे करती है। "इस कविता की मूल शक्ति है– मानवीय संवेदना, करुणा, दया, अहिंसा, मानवाधिकार के तत्व, लोकतांत्रिक जीवन मूल्य।"[1] यह कविता औद्योगिक व वैश्विक युग में जीवन के यथार्थ का मुआयना करती है।

समकालीन हिंदी कविता हिमाचल के पहाड़ों पर चढ़ती हुई लंबा सफर तय कर चुकी है। लगभग पचास वर्षों की अपनी यात्रा में जीवन के सभी पक्षों की पड़ताल संवेदना के धरातल पर यहाँ की कविता ने की है। नारी जीवन के प्रश्नों की राह जोहते हम हिमाचल की हिंदी कविता की ज़मीन पर पहुँचते हैं और समाज के दृष्टा व सृष्टा के सृजन में महिला प्रतिनिधित्व एवं सरोकारों की तलाश करते हैं। यहाँ महिला मुक्ति के स्वर कितने मुखरित हैं, जानना चाहते हैं। इसी मनोरथ से साहित्य के पारिस्थितिक–नारीवाद तथा पारिस्थितिक–आलोचना के विमर्शों का समाजशास्त्रीय विश्लेषण किया गया है।

हिमाचल के बारे में सतही तौर पर धारणा यह है कि पहाड़ शांत हैं, लोग भोले–भाले हैं लेकिन यथार्थ तस्वीर इतनी उजली नहीं है। मानवाधिकार आयोग, महिला आयोग तथा एन.सी.आर.बी. के पिछले वर्षों के आँकड़े बताते हैं कि बलात्कार, बलात्कार की कोशिश, अपहरण, घरेलू हिंसा, दहेज के कारण हत्याएँ आदि अपराध हमारी आबादी के अनुपात में अधिक हैं। एन.सी.आर.बी. की 2017, 2018, 2019 की रिपोर्ट में बलात्कार के क्रमशः 249, 344, 359; बलात्कार की कोशिश के क्रमशः 8, 11, 5; अपहरण के क्रमशः 339, 475, 455; गम्भीर चोट के क्रमशः 339, 345, 416 मामले दर्ज हुए हैं।[2] ध्यातव्य हो कि गुड़िया अपहरण, बलात्कार व हत्या का मामला भी इसी देवभूमि में घटित होता है। इन अपराधों के अतिरिक्त भेदभाव, संपत्ति व अधिकारों से वंचन व बहिष्कार आदि की अनगिनत कथित–अकथित कहानियाँ हैं। इसी तरह धार्मिक व सामाजिक संगठनों में उसका प्रतिनिधित्व शून्य है। पैतृक संपत्ति में अधिकार मांगने पर संबंधों की दुहाई दी जाती है। मासिक धर्म के समय वह अछूत व अपवित्र हो जाती है। खाप पंचायतों की तर्ज पर चलने वाली खुम्बलियों (पुरुषों की पारंपरिक क्षेत्रीय सभाएँ) में वह याचक तो हो सकती है, भागीदार या निर्णायक नहीं। हालांकि स्थानीय स्तर पर कुछ गाँवों में पंजीकृत महिला मंडल महत्त्वपूर्ण मसलों पर निर्णायक भूमिका निभाने लगे हैं लेकिन इसका भी नोटिस हिमाचल की कविता में नहीं लिया गया है।

हिमाचल के समकालीन समाज की इन विद्रूप स्थितियों तथा महिला जीवन की विकट दशाओं से खिन्न, हम यहाँ की हिंदी कविता के पास लौटते हैं कि कवि पहाड़ की स्त्री का संबल कैसे बनता है? क्योंकि "कविता एक सांस्कृतिक व सामाजिक प्रक्रिया है। इस अर्थ में कि कवि जाने–अनजाने अपने हृदय में संचित स्थिति, स्थान और समय की क्रिया–प्रतिक्रिया स्वरूप प्राप्त भाव, संवेदनाओं के साथ–साथ जीवन मूल्य भी प्रकट कर रहा होता है।"[3] इस जिज्ञासा से हम कुमार कृष्ण, श्रीनिवास श्रीकांत, तुलसी रमण, केशव, तेज राम शर्मा, मोहन साहिल, रेखा वशिष्ट, चंद्ररेखा डढवाल, वरयाम सिंह, सुरेश सेन निशांत, आत्मा रंजन, अजेय, ओम भारद्वाज, गणेश गनी, यादवेंद्र शर्मा, नवनीत शर्मा, सत्यनारायण स्नेही, विक्रम मुसाफिर, दीप्ति सारस्वत, प्रियंका वैद्य, प्रियंका भारद्वाज आदि हिमाचल के कवियों व कवयित्रियों के सृजन से गुज़रते हैं और पाते हैं कि कविता में महिला माँ, पत्नी, बहन व बेटी की पारंपरिक भूमिका में अधिक उभरी है। यहाँ श्रद्धा, सम्मान, करुणा, प्रेम आदि उस स्त्री के लिए छलकते हैं जिसके जीवन से घर–आँगन, घास–गोबर, परंपरा–पोषण स्थाई तौर पर बंधे हुए हैं। कुमार कृष्ण की 'पत्नी के लिए एक कविता', रेखा वशिष्ट की 'औरत सुख में' व 'बेटी आएगी', सुरेश सेन निशांत की 'पहाड़

की बेटियाँ', नवनीत शर्मा की 'पत्नी के लिए', सत्यनारायण स्नेही की 'जब बड़ी होती बेटी', विक्रम मुसाफिर की 'सफेद बालों वाली बुढ़िया', हुकुम ठाकुर की 'स्त्री', और 'माँ' शीर्षक असंख्य कविताएँ इसी परंपरा का निर्वाह करती हैं। कुमार कृष्ण लिखते हैं–

मुझसे बेहतर जानती है
रोटियाँ पकाने वाली औरत
भूख का व्याकरण
प्यार की वर्णमाला[4]

रोटी पकाना पारंपरिक समाज में महिला का जेंडर रोल है जो उसे घर की चारदीवारी में समेटता है। परिवार के पोषण और चूल्हे की खूँटी से सबको बांधने की उसकी भूमिका का अक्सर महिमामंडन किया जाता है। इसी तरह की लगभग संगति में आत्मा रंजन कहते हैं–

एक स्त्री का हाथ है यह
जीवन के समूचे स्वाद में से
कंकड़ बीनता हुआ[5]

निःसंदेह स्त्री भूख और प्यार के समीकरणों को बेहतर समझती है। वह अभोज्य व अवांछित को जीवन की महक व स्वाद से; अपनी करुणा, ममता एवं अथक श्रम से दूर करती है। उसके इस योगदान को सराहना और उसके मूल्यों को तरजीह देना कवियों की निश्छलता व कृतज्ञता को व्यक्त करता है लेकिन श्रम–विभाजन का यह लैंगिक आधार सत्ता, संसाधन, स्तरीकरण, नेतृत्व, मानसिक अभिवृत्तियाँ, समाजीकरण की परंपरागत स्थितियाँ व मूल्यों की छवियाँ ही उकेरता है। श्रम–विभाजन का सबसे प्राचीन रूप लैंगिक वर्ग–विभाजन है। लैंगिक द्वैत (binary) की सामाजिक संरचना में स्त्री को व्यवस्थाबद्ध तरीके से निर्णय और बराबर की भागीदारी से वंचित किया गया और पुरुष के अलावा बाकी सभी जेंडरों को दूसरा, तीसरा दर्जा दिया गया। ज्ञान–विज्ञान और साहित्य ने भी स्त्री को व्याख्यायित करते हुए उसे लगातार 'अन्य' बनाए रखा। एक ऐसा निर्जीव अन्य जिसका अपना अभिकर्तृत्व नहीं है[6] और यहाँ कवि भी उसी यथास्थितिवाद का पक्षधर जान पड़ता है। वह उसके योगदान को रेखांकित जरूर करता है लेकिन परम्परागत छवि उकेरते हुए ही। महिलाओं का सम्पूर्ण जीवन परिवार की सेवा–सुश्रूषा में बीत जाता है, उसे अहसास भी नहीं होता कि उसका अपना भी जीवन है, सपने हैं और चाह का संसार है–

बूढ़ी औरतें
बिना शिकवा–शिकायत
पीती हैं दुःख
उलीचती हैं आशीर्वाद
और एक दिन
चुपचाप त्याग देती हैं

उस देह को
जिसे वर्षों पहले ही
सौंप दिया था
किसी अजनबी को।[7]

ये वही औरतें हैं जिनका अपने शरीर, अपनी मिट्टी और अपनी फसल पर अधिकार नहीं होता। वे अपनी कल्पना और सपनों के छज्जों पर ही अपने सुखों को पछोरती हैं, गुमशुदगी व अजनबीपन में अपनी उम्र गुजार देती हैं। तमाम कानूनी प्रावधानों और नारी समता व मुक्ति के विमर्शों के बावजूद शिक्षा के ऊँचे पायदान पर खड़े हिमाचल जैसे राज्यों में भी आज भी महिलाएँ पैतृक संपत्ति के अपने हक के लिए आवाज़ नहीं उठा पातीं। परंपरागत संरचना की अदृश्य बेड़ियों में बंधी वह जलेबियों की आवभगत के साथ भाइयों के हक में संपत्ति के हस्तांतरण के लिए मूक सहमति में उपस्थित रहती है। तभी आज भी उस के जन्म पर समाज में सवाल उठते हैं, बधाई की शहनाई नहीं गूँजती–

घर में जन्म लेती बेटी
खुश होते पिता
जहन में उठते
कई सवाल[8]

उसके सुख–दुःख के प्रति संवेदनशील रहते हुए कवि चिंता तो व्यक्त करता है लेकिन परंपरा का चश्मा लगाकर ही। पुरूष प्रधानता व सत्ता का ढाँचा इतना प्रबल है कि स्वतंत्र सोच और इच्छा–शक्ति उससे हार जाती है। बेटी की खुशियाँ पिता की चिंताएँ बन जाती हैं। कवि स्त्री की असहाय व दयनीय स्थिति का संज्ञान जरूर लेता है लेकिन उसकी मुक्ति का द्वार कविता में नहीं खोज पाता–

यह रोजमर्रा की सामान्य सी बात है
कि इस घर में रोटी और एक स्त्री साथ–साथ रहती है
जलने–कटने से छिलने तक में।[9]

अपनी एक स्मृति को साझा करती हुई विद्यानिधि छाबड़ा लिखती हैं– "अपनी उम्र के 79 साल गुजार चुकी वरिष्ठ साहित्यकार आशा शैली कहती हैं कि साठ के दशक में जब उन्होंने लिखना आरंभ किया था तो स्त्री–विमर्श की कोई जरूरत नहीं थी और न ही आज है। वह मानती है कि हिमाचल में स्त्रियों को जीने की पूरी आजादी थी। स्त्री–पुरुष में श्रम–विभाजन नहीं था। अगर बहु–पत्नी प्रथा थी तो बहुपति प्रथा भी थी।"[10] यदि प्रदेश के वरिष्ठ साहित्यकार यहाँ की देवठियों (धार्मिक संस्थानों), सामाजिक व राजनीतिक संगठनों व संस्थाओं में महिलाओं की द्वितीयक स्थिति से अनभिज्ञता व्यक्त करते हैं तो यह तथ्य कविता में भी कैसे दर्ज हो सकता है। यही विचार व्यक्त करते हुए विद्यानिधि छाबड़ा फिर कहती हैं– "मुझे लगता है कि विवाह की इन दोनों ही प्रथाओं में शोषण स्त्री का ही था जहाँ उसे एकनिष्ठ प्रेम की बलि देनी पड़ती थी। जहाँ तक श्रम–विभाजन की बात है, सारा श्रम ही स्त्री के हवाले था। आजादी की समझ भी सापेक्ष है क्योंकि स्त्री की

कंडीशनिंग ही ऐसी थी कि उसे गुलामी का एहसास ही नहीं था।"[11] इस तरह की काव्य व साहित्यिक चेतना के फलीभूत हिमाचल की समकालीन हिंदी कविता में महिलाओं के स्थानीय मुद्दों को तरजीह नहीं मिली।

परिवेश के समाज व संस्कृतिगत समालोचन के बिना मौलिक दृष्टि का अभाव बना रहता है। अनेक सम्मानों से पुरस्कृत साहित्यकार रेखा वशिष्ट को संदर्भित करती हुई विद्यानिधि छाबड़ा कहती हैं– "अस्सी के दशक में जब उन्होंने लिखना आरंभ किया तो स्त्री–विमर्श शब्द ज्यादा प्रचलित नहीं था। आलोचना की एक खास तकनीक के तौर पर भी उसे ज्यादा साधा नहीं गया था।"[12] हालांकि यह कवयित्री का सच्चा बयान है फिर भी यह प्रश्न रह जाता है कि आस–पड़ोस की महिलाओं के संस्कृति व परंपरा जनित दुःख क्यों नोटिस नहीं हुए? क्या यह दीये तले अंधेरे की पुष्टि है? सांस्कृतिक–सामाजिक पृष्ठभूमि की रिक्तता के साथ नारी उत्पीड़न व शोषण की बानगी बहुतायत देखी जा सकती है लेकिन क्या यह हिमाचल की महिला का कविता में प्रतिनिधित्व है? प्रश्न जिंदा है–

वे अक्सर मुस्कुराती हैं
ठेकेदार जब रोब झाड़ता है
सहम जाती हैं वे
ठेकेदार जब मुस्कुराता है।[13]

ये पंक्तियाँ नारी शोषण के मनोविज्ञान का सच्चा दर्पण है जिसमें आर्थिक शोषण मायने नहीं रखता लेकिन दैहिक व आत्मिक उत्पीड़न संपूर्ण अस्तित्व को मिटा देता है। जिनका मार्मिक चित्र यहाँ उपस्थित हुआ है, ये मज़दूर औरतें हिमाचल की महिलाएँ नहीं हैं। कृषि व गैर कृषि क्षेत्र में मज़दूर वर्ग यहाँ अक्सर बिहार, झारखंड और नेपाल आदि से आता है जिनमें महिलाओं की संख्या पुरुषों की अपेक्षा कमतर ही रहती है। पहाड़ की महिलाओं का इस तरह ठेकेदारों के पास कार्य करना यहाँ कम ही रहता है।

वर्तमान युग सूचना प्रौद्योगिकी, मीडिया व बाज़ार का युग है। जहाँ एक ओर आधुनिकीकरण की प्रक्रियाओं, संस्थाओं तथा तकनीकों ने शिक्षा, रोज़गार, स्वास्थ्य व वैश्विक व्यवस्थाओं की सूचनाओं के प्रसार से जागृति लाई है तथा परंपरागत सामंती व पुरुष सत्तात्मक जीवनमूल्यों की बेड़ियों से स्वतंत्रता बख्शी है, वहीं इस समय में स्त्री बाज़ार व मीडिया के लिए एक उत्पाद बनकर रह गई है। समकालीन कविता स्त्री के उत्पादीकरण व बाज़ारीकरण के खिलाफ आवाज उठाती है। उसकी मान–मर्यादा, वैयक्तिकता, जीवन जीने की स्वतंत्र सोच व पहचान के बचाव में खड़ी रहती है। हिमाचल की समकालीन हिंदी कविता में इन प्रवृत्तियों के खिलाफ स्वर सुनाई पड़ते हैं–

आँच का व्यापार भी है
हर तरफ ज़ोरों पर
सतरंगी तिलिस्मी प्रकाश की चकाचौंध में
उधर टीवी पर भी रचा जा रहा
आँच का प्रपंच[14]

आधुनिकीकरण की इन प्रवृत्तियों के फलीभूत महिलाओं की शोषित स्थिति को स्वीकार करते हुए समालोचक वीरेंद्र सिंह लिखते हैं, "अब स्त्री भी बाज़ार में न सिर्फ एक वस्तु के रूप में पेश हुई है बल्कि विज्ञापन और मार्केटिंग के साधन के रूप में भी पेश की गई है।... इसके बरक्स साहित्य में इसका प्रतिपक्ष अर्थात स्त्री–चिंतन, स्त्री–विमर्श, महिला सशक्तिकरण की आवाज बुलंद की जा रही है। स्त्री चिंतन आज दो चेहरों के साथ सामने आता है एक स्त्रीवादी नजरिया लिए हुए और दूसरा पुरुषवादी दृष्टिकोण के साथ। पहला स्त्री को देहवाद के ज्यादा करीब ले जाता है जबकि दूसरा उसके समानांतर स्त्री की समाज सापेक्ष छवि निर्मित करता है।"[15] लेकिन स्त्रीवादी चिंतन को 'देहवादी' कहना महिलाओं की स्वतंत्र सोच को प्रश्नांकित करना है। यह केवल दैहिक ही नहीं, आत्मिक सुंदरता की मांग भी है जिसमें उसके अपने बारे में स्वतंत्र रूप से निर्णय लेना भी शामिल है। पुरुषवादी दृष्टिकोण को समाज सापेक्ष कहना स्थापित परंपरागत मूल्यों की सत्ता को स्वीकार करना है। कुमार कृष्ण और अधिकांश हिमाचली कवियों की कविताओं में यही पुरुषवादी दृष्टिकोण देखने को मिलता है। कुमार कृष्ण के काव्य की समालोचना में वीरेंद्र सिंह लिखते हैं, "उनकी स्त्री अपने पति, परिवार और समाज में मान–सम्मान पाती है इसलिए राग ही राग लुटाती है।... यह सही है कि महानगरीय जीवन में ढली स्त्री यहाँ मुखरित नहीं हुई है और इसका कारण है– एक तो यह कि कवि को ऐसा रूप कभी काम्य नहीं रहा और दूसरे, महानगर की जीवन शैली की झलक भी हिमाचल जैसे पहाड़ी राज्यों में अब तक दिखाई नहीं दी है।"[16] यहाँ पर प्रश्न उठते हैं कि कवि को महानगरीय महिला का कौन सा रूप और क्यों काम्य नहीं है जबकि महानगरों की महिला अपेक्षाकृत अधिक शिक्षित व सजग है। जीवन के हरेक क्षेत्र में वह पुरुषों के समतुल्य योग्य है तथा उसके पास जीवन का अपना नज़रिया है। वह प्रश्न कर सकती है, विरोध जता सकती है और विभिन्न संस्थाओं में प्रतिनिधित्व करती व मांगती है। घर, पेशे व समाज में उसका स्वतंत्र अस्तित्व है। वह अपनी खुशियों के लिए पुरुषों पर निर्भर नहीं है। सूचना प्रौद्योगिकी, मीडिया व यातायात के साधनों के विकास से गाँव व शहर की दूरियाँ भी लगभग गौण हो गई है।

हालांकि पीढ़ी परिवर्तन के साथ दृष्टिकोण में परिवर्तन लक्षित होता है। नई जमात के कवि स्थापित मान्यताओं को प्रश्नांकित करते हैं। विशेषकर कवयित्रियों में स्वतंत्र सोच की किरण और बनी–बनाई मान्यताओं की बेड़ियों से छुटकारे की इच्छा शक्ति द्रष्टव्य है–

मैं नहीं लिखना चाहती अपना मन
नहीं लिखना चाहती प्रेम, युद्ध
स्त्री, पितृसत्तात्मक समाज
मैं चाहती हूँ सारे शब्दों को मिलाकर जला देना
और मैं बचा लूँगी खुद को आत्मकथन से[17]

ऐसे दृष्टिकोण को पुरुषवादी या स्त्रीवादी कहने की बजाय मानववादी कहा जाए जहाँ समग्र दृष्टि से जीवन की विद्रूपताओं व बाधाओं का समाधान चाहा गया है। दीप्ति सारस्वत की कविताओं में कवि ने संकोची स्वभाव से आगे चलकर निषिद्ध व वर्जित क्षेत्र

में प्रवेश किया है। स्त्री मन की बातों को तमाम सलाहों व प्रतिरोधों के बावजूद खुलकर कहा है और समाज की स्टीरियोटाइप सोच को भी चुनौती दी है–

महिला तुझ को तो इस विषय पर
बात करना तक निषेध
श्श्श चर्चा तक न कर...
बड़ी संदिग्ध अवस्था में पकड़े गए हम
शर्म से पानी–पानी
जो तुम होते ऊपर मेरे
तो हो सकते थे मॉब लिंचिंग के शिकार भी।[18]
तुम, मैं
और एक रात
ताउम्र का राज।[19]

सांस्कृतिक संदर्भ के अभाव, परंपराओं व रीतियों के उल्लेख के बिना तथा हिमाचल की महिलाओं की खास समस्याओं को रेखांकित किए बगैर ये सब बातें अति सामान्य जान पड़ती हैं। इनमें मासिक धर्म की सामान्य जैविक प्रक्रिया के दौरान पाँच दिनों तक पशुओं के ओबरों (पशुशाला) में अस्पृश्य जीवन जीने की व्यथा नहीं है, लोक में बेटियों को पराया कही जाने वाली पौराणिक सोच की अनुपालना का विरोध नहीं है। हकूक की आवाज नहीं, धार्मिक सहभागिता व देव संस्थानों में कारकूनों की भूमिका में स्त्री अधिकार की पक्षधरता नहीं। स्थानीय राजनीति में पति–छाया से आगे निकलने की चाह भी नहीं। एक तरफ समाज–सापेक्ष विचार की दुहाई है तो दूसरी ओर अतिशय वैयक्तिकता का दर्शन। सच मान ली गई स्थितियों के यथार्थ को उघाड़ने के लिए परंपराओं, स्थापनाओं के पार नई दृष्टि से देखने की आवश्यकता होती है जो बिरले ही दिखाई पड़ती है। उसकी उपस्थिति को मधुकर भारती ने यूँ दर्ज किया है–

रात भर पीता है नाचता है मसलता है
खेत में खलिहान में
घर के पिछवाड़े
झाड़ी की ओर
घुप्प अंधेरे में
निर्ममता से रौंदता हुआ फूलों को
कंडे पर के पहाड़ी फूल हैं शुट्टियाँ...
कोचाओं की वासनाएँ झेलते हुए
अनवरत युद्धरत हैं वीरांगनाएँ...
कौन देखता है डबडब के बहाने
मरे हुए जानवरों–सी खिंचती शुट्टियाँ
कागज़ी नोटों में तय होती उनकी इज्जत।[20]

किन्नौर की महिलाओं के दैहिक शोषण का मार्मिक वर्णन भारती की कविताओं में हुआ है

जिसमें 'फुलाइच' तथा 'बीहा' त्योहारों में महिलाओं को शराब पीए हुए मर्दों की वासना का शिकार बताया गया है। साथ ही विवाह की उस 'डब–डब' प्रथा का मर्मांतक चित्रण है जिसमें लड़कियों को बलात अपहृत किया जाता है, मरे पशु की भांति खींचा जाता है। बाद में दोनों परिवारों के बीच समझौते पर रुपये देकर उसकी इज्जत का मोल रखा जाता है। पहाड़ की महिलाओं के दर्द, दयनीय स्थिति, प्रथा व मान्यता आधारित दुर्दशा का ऐसा करुण चित्र अन्यत्र दुर्लभ है।

पहाड़ की महिलाओं ने भी शिक्षा, चिकित्सा, इंजीनियरिंग, कंप्यूटर, मैनेजमेंट, प्रशासन, रक्षा, खेल, पत्रकारिता, राजनीति आदि जीवन के विभिन्न क्षेत्रों में अपनी योग्यता व क्षमता का लोहा मनवाया है। वह घर की चारदीवारी से बाहर निकली है। उसकी छवि बदली है, उसकी समस्याएँ व चुनौतियाँ भी परिवर्तित हुई हैं। लेकिन इस बदली हुई भूमिका व छवि के साथ स्त्री का कविता में प्रवेश नहीं हो पाया है। उसके कार्य–स्थल की समस्याओं, सहकर्मियों के साथ समायोजन, भूमिका पुंज (Role Set) में एक और पक्ष जुड़ने का जिक्र देखने को नहीं मिलता। उसकी उपलब्धियों का संज्ञान भी नहीं है। अब वह घर और ऑफिस एक साथ संभाल रही है। कवि इन स्थितियों से अनभिज्ञ जान पड़ता है। ऐसा तब हो रहा है जब अधिकांश कवि सरकारी सेवा में हैं और कस्बों–शहरों में रह रहे हैं, गैर–कृषि व्यवसाय में है लेकिन उनका लेखन अभी भी ग्रामीण अंचल की स्मृतियों से अनुप्राणित है। विजय कुमार लिखते हैं– "कवि आज भी मध्यम वर्ग से ही आते हैं। आप लाख जनचेतना और प्रगतिशीलता की बात करें, आपकी मध्यवर्गीय जीवनस्थितियाँ आपके समूचे एस्थेटिक की एक सीमा बनाती हैं।"[21] खुद को लोक चेतना के कवि जताने वाले रचनाकार पुरातन संस्कृति की विरासत के चश्मे से ही आधुनिक समाज में महिला की भूमिका की जितनी प्रशंसा करना चाहते हैं, उतनी ही अधिकारों की वकालत भी करते हैं–

जितनी बार जाते रहे पिता हरिद्वार
लाते रहे खुदवा कर उतनी ही बार
पीतल के, काँसे के लोटों पर अपना नाम
बर्तनों को चमकाते–चमकाते माँ ने गुजार दी पूरी उम्र
छोटे से चम्मच पर भी नहीं खुदा
कभी माँ का नाम।[22]

'डाउनलोड होती स्त्रियाँ' तथा 'कंप्यूटर पर बैठी लड़की' जैसे सामाजिक बिंब, समकालीन चिंताएँ और नई भूमिकाएँ यहाँ एकाध ही है जबकि सोशल मीडिया, साइबर क्राइम, मीडिया में अनुचित प्रदर्शन से देवभूमि अनभिज्ञ व अछूती नहीं है–

फिर धीरे–धीरे डॉउनलोड होती है स्त्री
सामाजिक वर्जनाओं के मुताबिक
उसके हाथ–पाँव, मुँह–आँखें,
सब उतरते हैं साथ...
सामाजिक परिदृश्य होकर।[23]

सामाजिक परिदृश्य चाहे ग्रामीण अंचल का हो या उत्तर आधुनिक संचार क्रांति के समाज का, महिलाओं पर वर्जनाओं का विधान एक सा है। ऑगबर्न (Ogburn) के 'सांस्कृतिक विलंब' (Cultural Lag) की तरह हमने आधुनिक तकनीकों और वस्तुओं का वरण तो कर लिया लेकिन आचार–व्यवहार के परंपरागत प्रतिमान और जीवन दृष्टि सापेक्ष रूप से अपनी निरंतरता में होने के बावजूद समय से संगति नहीं बिठा सके हैं। जीवन का की–बोर्ड धीरे से स्त्री के हाथ में आ रहा है और वह अपने फैसले लेने का साहस जुटा रही है लेकिन उसकी चाह और हकीकत में अभी कुछ फासला जरूर है–

कंप्यूटर पर बैठी लड़की
समय के फैसलों के
बहुत सारे अंश
चुन चुकी है की–बोर्ड पर
वह अपने एक ही आदेश से
मिटा देना चाहती है इन्हें
कंप्यूटर पर बैठी लड़की
स्क्रीन पर
एक नई इबारत लिख रही है।[24]

निष्कर्षतः कहा जा सकता है कि हिमाचल की समकालीन हिंदी कविता स्त्रियों की पारंपरिक भूमिकाओं का महिमामंडन करने में अधिक प्रयासरत नज़र आती है। वह सामाजिक संरचना के भीतर ही उसके लिए स्पेस तलाशना चाहती है। सांस्कृतिक परम्पराएँ व मान्यताएँ उसका आदर्श प्रारूप है। पहाड़ के उच्चावच के फलीभूत परिवर्तन की गति यहाँ धीमी है। घर और पहाड़ के बाहर कार्यों में महिला भागीदारी कमतर है। हालांकि नयी पीढ़ी के कार्यों और विचारों में परिवर्तन स्पष्ट दिखाई दे रहे हैं। ये परिवर्तन भी उग्र और संघर्षवादी रूप के नहीं हैं बल्कि सहज और निरंतरता में दृष्टिगोचर हैं। ऐसा संगठित व एकीकृत समाज कविता में भी अपनी उपस्थिति दर्ज करता है।

देवभूमि हिमाचल प्रदेश के ग्रामीण समाज का संगठन देवताओं से जुड़ी हुई परम्पराओं व दीर्घकाल से चली आ रही मान्यताओं पर आधारित है। परिवार, विवाह, सामाजिक स्तरीकरण व सहवास; लोकगायन, नृत्य, त्योहार व मेले; दण्ड, न्याय व विधान आदि में देव–आस्थाओं व प्रथाओं का स्पष्ट प्रभाव देखा जा सकता है। सांस्कृतिक विरासत को सहेजना व उसका संवर्धन निश्चित तौर पर एक वरेण्य दायित्व है लेकिन यदि कुछ प्रथाएँ अप्रासंगिक हो गयी हैं, तो लोकतांत्रिक मूल्यों के वरण के लिए उनकी तिलांजलि आवश्यक है। संस्कृति परिवर्तन से अनुप्राणित रहती है, इसलिए कवि को भी परिवर्तन का कारक व निर्धारक होना चाहिए। निश्चित सोच के कोष्ठकों से बाहर आकर ही वह सुंदर दुनिया के सपने को साकार कर सकता है।

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शोध सारांश

साहित्य अपने युग की परिस्थितियों को उजागर किए बिना नहीं रह सकता। जब कोई साहित्यकार काल विशेष को छोड़कर रचना करता है तो उसका कर्म निरर्थक हो जाता है। साहित्य द्वारा समाज का साक्षात् रूप प्रकट होता है। साहित्यकार भले ही स्वान्तः सुखाय साहित्य रचना करे अथवा धन, यश, पद, मान पाने के लिए या वह परोपकार, समाज सुधार अथवा मनोरंजन को लक्ष्य बनाए. फिर भी उसकी रचनाएँ समाज से दूर नहीं हो सकती। साहित्य और समाज का नाता इतना गहरा है कि दोनों एक–दूसरे के बिना अस्तित्वमान नहीं हो सकते। साहित्य का जन्म समाज द्वारा समाज के लिए और समाज में होता है। साहित्य का परम उद्देश्य समाज सेवा होता है और समाज का वास्तविक चेहरा इसमें देखा जा सकता है। 'समाज' सामाजिक सम्बन्धों का ऐसा समूह है जो जन्म से लेकर मृत्यु तक एक–दूसरे के साथ भावनात्मक रूप से जुड़े रहते हैं और इसी में रहकर अपने कार्यकलापों एवं उद्देश्यों की पूर्ति करते हैं। सामाजिक सम्बन्ध धर्म नैतिक मूल्यों, विचारधारा एवं शैक्षिक माहौल के आधार होते हैं। साधारण अर्थ में 'समाज' शब्द का प्रयोग व्यक्तियों के समूह के लिए किया जाता है। अतः समाज के अन्तर्गत परिवार एवं उनमें प्रचलित परम्पराएँ रीति–रिवाज आदि सभी सम्मिलित होते हैं। ये परम्पराएँ, मान्यताएँ एवं रीति–रिवाज समाज में रहने वाले भिन्न–भिन्न व्यक्तियों, समुदायों को एक धागे में पिरोए रखते हैं। समाज में निरन्तर परिवर्तन होते रहते हैं और इन्हीं परिवर्तनों द्वारा समाज विकास की ओर अग्रसर होता है।

बीज शब्दः साहित्य, समाज, मूल्य, व्यक्ति, चेतना, साहित्यकार, संस्कृति

साहित्य समाज का दर्पण है। जिसका अर्थ है जैसा समाज होगा, वैसा ही साहित्य होगा। साहित्य में प्रगतिशील मूल्यों का चित्रण तभी हो सकता है जब वे मूल्य समाज में विद्यमान होंगे। डॉ० हरदयाल के विचारानुसार, "साहित्य समाज का दर्पण मात्र ही नहीं है। अपितु वह उसकी आलोचना भी है। आलोचना और कला शक्ति के कारण साहित्य सामाजिक मूल्यों के परिवर्तन में तथा नये सामाजिक मूल्यों के निर्माण में अपनी

भूमिका निभाता है।"[1] अतः साहित्य और समाज का घनिष्ठ सम्बन्ध है। साहित्यकार सामाजिक परिस्थितियों से प्रभावित होकर साहित्य रचना करता है और व्यक्ति तक धारा के समान प्रवाहित होता है।

साहित्य का सम्बन्ध मानव से है और पूर्णतः मानव केन्द्रित होता है। साहित्य की जिस समाज में रचना हुई, उस समाज के सम्बन्ध में निरूपित है कि साहित्य, समाज का ब्यौरा प्रस्तुत करता है। श्रीकान्त जोशी के अनुसार,"साहित्य व्यक्ति की अभिव्यक्ति है,समष्टि के लिए प्वह किसी आदेश पर लाखों हाथों का एक हाथ की तरह उठ जाना नहीं है,वह है अंतःकरण का हजारों दृलाखों अंतःकरणों में विसर्जित हो जाना स"[2] अतः पुराने समाज के भीतर ही नये समाज के बीज अंकुरित होते है ।

समाज में साहित्य की कोई भूमिका न हो तो उसकी जरूरत भी नहीं होगी। इसी प्रकार "समाज में साहित्य की सत्ता और स्थिति का एक और पक्ष है। वह व्यापक सामाजिक ढाँचे के अनेक रूपों से जुड़ा होता है। वह सामाजिक प्रक्रिया के आर्थिक, राजनीतिक और विचारधारात्मक व्यवहारों से प्रभावित होता है और उनको प्रभावित भी करता है।"[3] अतः समाज और साहित्य का पारस्परिक सम्बन्ध अनेक दृष्टिगत बिन्दुओं से बड़ा घनिष्ठ और अन्योन्याश्रित होता है। साहित्य को लोकाचित् का प्रतिबिम्ब कहा जाता है। साहित्य विशिष्ट अर्थों में समाज की अनुभूतियों, आशा–आकांक्षाओं, घात–प्रतिघातों, वेदनाओं और मूल्यों का मार्मिक विवरण होता है।

मनुष्य को अस्तित्व बनाए रखने के लिए सभी व्यक्तियों से सम्पर्क या सम्बन्ध बनाए रखने पड़ते हैं। इन सम्बन्धों के विषय में मुक्तिबोध का कथन है, "समाज रेत का ढेर नहीं, जिसमें प्रत्येक कण एक–दूसरे से घनिष्ठ सम्बन्ध रखते हुए भी एक–दूसरे में विलग और स्वतंत्र रहता है। समाज एक वृक्ष की भान्ति है, जिसका प्रत्येक भाग, प्रत्येक अंश, प्रत्येक कण और प्रत्येक बिन्दु एक–दूसरे से अपने पूर्ण अखण्ड से आवयविक सम्बन्ध रखता है।"[4] अतः समाज और मनुष्य का गहरा सम्बन्ध उसके अस्तित्व को बनाए रखने, प्रत्येक इच्छा को पूर्ण करने में दीये और बाती की तरह भूमिका निभाता है।

मनुष्य ने अपने अस्तित्व की रक्षा के लिए पशुओं से प्रेरणा ग्रहण कर सामूहिक जीवन जीना स्वीकार किया। आवश्यकताओं, भावनाओं तथा उद्देश्यों की समानता के कारण एकता को बल मिला और समानधर्मी मनुष्यों ने अस्तित्व निर्माण किया। समानता और एकता की भावना से मनुष्य सामाजिक प्राणी कहलाया और उसमें सामाजिक चेतना का जन्म हुआ। व्यक्ति निर्माण में समाज की भूमिका को नज़रअंदाज नहीं किया जा सकता। व्यक्ति और समाज एक–दूसरे के पूरक हैं। शंभुरत्न त्रिपाठी के शब्दों में,"समाज मनुष्यों के एक समूह का नहीं बल्कि यह उस समूह के मनुष्यों के अंतःसम्बन्धों की जटिल व्यवस्था है।"[5] अतः समाज सामाजिक सम्बन्धों की व्यवस्था होने के कारण आदर्श मूल्यों द्वारा संगठित रहता है।

साहित्यकार सामाजिक दायित्व के बंधन से मुक्त नहीं हो सकता। सामाजिक दायित्व के अन्तर्गत वह युगीन नीति, धर्म, अर्थ आदि से प्रभावित होता है। अतः वह सामाजिक प्रभाव से वंचित नहीं रह सकता। साहित्य रूपी भवन सामाजिक परिस्थितियों के सहारे खड़ा होता है। साहित्य प्रतिभा की सामाजिक पृष्ठभूमि में चेतना के दर्पण का प्रतिबिम्ब है। समाज का सम्पूर्ण चित्र इसमें निहित होता है। साहित्य और समाज एक–दूसरे के प्रेरक और पोषक तत्व हैं।

साहित्य और समाज के सम्बन्धों में प्रगाढ़ता लाने का श्रेय सामाजिक चेतना को जाता है। समाज को सही दिशा की ओर अग्रसर करना एवं उन्नति की ओर ले जाना सामाजिक चेतना पर निर्भर करता है। सामाजिक वातावरण में रहकर ही व्यक्तित्व निर्माण होता है। समाज का अंग होने के कारण मनुष्य की समस्याओं को कथ्य द्वारा साहित्यकार कथा साहित्य के माध्यम से सहजता और आसानी से व्यक्त करने का प्रयास करता है। राहुल सांकृत्यायन के विचारानुसार,"सीप में जैसे मोती का विकास होता है उसी प्रकार प्रत्येक व्यक्ति के का विकास उनके सामाजिक वातावरण में होता है।"[6] अतः व्यक्ति के विकास में वातावरण की महत्वपूर्ण भूमिका रहती है।

साहित्य अपने युग की परिस्थितियों को उजागर किए बिना नहीं रह सकता। जब कोई साहित्यकार काल विशेष को छोड़कर रचना करता है तो उसका कर्म निरर्थक हो जाता है। साहित्य द्वारा समाज का साक्षात् रूप प्रकट होता है। बैजनाथ प्रसाद शुक्ल के अनुसार,"सामाजिक भावनाएँ साहित्य के पोषक खाद्य है। इसलिए प्रत्येक जाति के साहित्य में अपने देश की संस्कृति का बहुत बड़ा हाथ रहता है।स्पष्टतः साहित्य वह दर्पण है जिसके समक्ष जाते ही तत्काल समाज की वास्तविक तस्वीर दिखाई देती है।"[7] अतः सामाजिक उद्देश्यों की पूर्ति एवं संस्कृति निर्माण केवल समाज पर ही निर्भर होता है। समाज का अस्तित्व मानव सम्बन्धों, परम्पराओं, मूल्यों एवं संस्कारों द्वारा सदैव कायम रहता है।

साहित्य में मानव के भावों एवं विचारों को चिरकाल तक जीवित रखने की क्षमता है। ललिता शर्मा का कथन है, 'विशाल मानव जाति की आत्मा का स्पंदन ध्वनित करने वाला साहित्य समाज की चेतना में ही सांस लेता है। जनता के सुख–दुःख हर्ष–विषाद आदि का चित्रण करते हुए वह जीवन की व्याख्या करता है। अतः साहित्य पूर्णतः मानव केन्द्रित है और मानव समाज में ही रहता है। कला अथवा साहित्य का ध्येय जनजीवन का चित्रण करना, शोषण अथवा दासता के विरूद्ध छेड़े गए जनता के संग्राम में उसका अस्त्र बनना है।"[8] अतः जिस साहित्य में तत्कालीन परिस्थितियों के अनुसार परिवर्तन नहीं होता, वह देश को कभी भी विकास की ओर नहीं ले जा सकता।

साहित्य व्यक्ति तथा समाज में चेतना जगाता है। साहित्य मनुष्य की सामाजिक चेतना तथा चिन्ता की देन है। इसलिए इसमें मानवीय जीवन की वास्तविकता और संभावना की

अभिव्यक्ति होती है। यह यथार्थ और चेतना के सम्बन्ध बोध का माध्यम ही नहीं है बल्कि सामाजिक चेतना के निर्माण और सामाजिक रूपान्तरणशीलता का साधन है।

साहित्यकार की चेतना सामाजिक चेतना होते हुए व्यक्तिगत चेतना से प्रभावित होती हैं। क्योंकि साहित्यकार समाज के जिस वर्ग में रहता है। उसका प्रभाव उसकी रचनाओं में स्पष्ट नजर आता है। इस सम्बन्ध में विद्वान कपिला पटेल के अनुसार,"कोई भी साहित्य दो आधारों। पर रूपायित होता है। पहला आधार है वे सामाजिक परिस्थितिया जिनसे कृतिकार की कृति का निर्माण होता है। दूसरा आधार है–विधा का अपना स्वरूप। फलतः सामाजिक चेतना का सबसे सशक्त वाहक साहित्य है। मनुष्य को सामाजिक प्राणी माना गया है। वही व्यक्ति सच्चे अर्थ में सामाजिक है जो निश्चित सीमा के भीतर रहकर समाज में समान रूप से आदान–प्रदान करें। ऐसे समाज में हितकारी व्यक्ति ही सर्वाधिक चेतना सम्पन्न हो सकता है।"[9] अतः साहित्य और साहित्यकार चेतना द्वारा समाज की विषमताओं, समस्याओं, परिस्थितियों का अवलोकन करके उसे लेखनी द्वारा साहित्यिक विधाओं के रूप में प्रस्तुत करता है एवं जागृत करने का प्रयास करता है।

सफल साहित्यकार समाज के प्रत्येक वर्ग को ध्यान में रखते हुए उसे स्थान देता है परन्तु साहित्य वर्गवाद नहीं आने देता। विद्याधर शुक्ल के शब्दों में,"आज की चेतना सामाजिक चेतना है और सामाजिक चेतना के इस आलोक में साहित्यकार अपना दायित्व स्वयं निश्चित करता है।"[10] समाज में राजनीतिक, सामाजिक और धार्मिक परिस्थितियों में परिवर्तन के साथ–साथ साहित्यकार की सोचने–समझने की चेतना में भी परिवर्तन होता है। साहित्य, समाज में चेतना पैदा करने का सशक्त माध्यम है। साहित्य के अभाव में मानव अपने भूत, वर्तमान तथा से अलग–थलग हो जाता है।

साहित्य की उपयोगिता पर रांगेय राघव कहते हैं,"साहित्य समाज सुधार का सर्वाधिक सशक्त हथियार है। लोकनायक तुलसी व समाज सुधारक कबीर ने साहित्य के बल पर समाज को नये आयाम दिए । प्रेमचन्द के साहित्य ने समाज में नई चेतना का संचार किया। निराला, नागार्जुन ने साहित्य में समाज के वास्तविक चित्र को उमारकर उसे समूह के रूप परिचित करवाया है। साहित्य और सामाजिक चेतना एक–दूसरे के पूरक हैं। साहित्य और समाज का सम्बन्ध अटूट है।"[11] अतः साहित्य के बिना समृद्ध समाज की कल्पना नहीं की जा सकती। साहित्य में जहां एक तरफ सामाजिक भावों एवं विचारों को अभिव्यक्त करने की क्षमता है, वही सामाजिक चेतना द्वारा वह समाज में परिलक्षित होती है।

साहित्यकार समाज और मस्तिष्क दोनों की भूमिका निभाता है। वह केवल प्रतिबिम्ब न होकर समाज का नियामक एवं उन्नायक भी है। उसे रचना करने से पहले समाज से जुड़ना आवश्यक हो जाता है। इस सम्बन्ध में रामदरश मिश्र का कथन है, "साहित्यकार भावना के स्तर पर जब तक समाज से नहीं जुड़ता, तब तक वह समाज का यथार्थ रूप

प्रस्तुत नहीं कर पाता स"[12] अतः समाज के नये–नये सवालों मूल्यों एवं सम्बन्धों को करने के लिए साहित्यकार का समाज से जुड़ना आवश्यक होता है। साहित्य के माध्यम से संस्कृति और सभ्यता मानव मन की अभिरुचियों को संवेदना के साथ कलात्मक अभिव्यक्ति प्रदान की जाती है।

मुनष्य सामाजिक प्राणी होने के नाते सर्वाधिक चेतन एवं चिन्तनशील है और समाज–निर्माण में महत्वपूर्ण भूमिका निभाता है। लेखक शिव कुमार मिश्र के शब्दों में,"सामाजिक अस्तित्व के अन्तर्गत समाज का भौतिक जीवन और सबसे ऊपर भौतिक उत्पादन के क्षेत्र मनुष्यों की क्रियाशीलता तथा उत्पादन की प्रक्रिया के अन्दर उनके आपसी आर्थिक सम्बन्ध आते हैं। सामाजिक चेतना का मौलिक जीवन वे भावनाएँ मत और दृष्टिबिन्दु है जो सारे कामों में उनका पथ प्रदर्शन करते हैं।"[13] अतः सामाजिक चेतना द्वारा ही मनुष्य को दैनिक जीवन बिताने और व्यावहारिक कार्यकलाप करने में सहायता मिलती है। जीवन में समाज, समुदाय, वर्ग और राष्ट्र की समस्याएँ बौद्धिक वातावरण में प्रतिबिम्बित होती है। मनुष्य इसी वातावरण में जीवन व्यतीत करते हुए उसे आत्मसात् करता है एवं उन परम्पराओं और नियमों को स्वीकार करता है जो समाज में प्रचलित होते हैं। सामाजिक चेतना द्वारा ही मनुष्य में ज्ञान, संस्कृति एवं विचारधारा उत्पन्न होती है।

व्यक्ति की चेतना में राजनीतिक, धार्मिक, सांस्कृतिक एवं आर्थिक सभी पहलुओं का समावेश होता है। सभी व्यक्तियों की अलग–अलग अभिवृत्तियां एवं क्षमताएँ होती हैं। उन्हीं विशेषताओं के आधार पर उनमें चेतना विकसित होती है। सामाजिक चेतना किसी भी युग के सामाजिक, राजनीतिक, आर्थिक, धार्मिक एवं परम्पराओं और घटनाओं के घात–प्रतिघात से निर्मित सामूहिक चेतना है। समाज के संघर्ष, रूढ़ियां सामाजिक जीवन को समझने और उसे विकसित करके बेहतर ढंग से जीने के लिए प्रेरित करती हैं। सामाजिक चेतना को विविध आयामों–सामाजिक, राजनीतिक, आर्थिक, सांस्कृतिक, धार्मिक एवं मनोवैज्ञानिक द्वारा आसानी से समझा जा सकता है।

निष्कर्षतः साहित्य की परम्पराएँ एवं कसौटियाँ सामाजिक परिवेश से प्रभावित होती हैं। तथा साहित्य, सामाजिक चेतना जागृत करने का सशक्त माध्यम होने के साथ–साथ उसे व्यावहारिक रूप प्रदान करने की क्षमता रखता है। इतिहास इस बात का गवाह है कि जब भी समाज में कोई क्रान्ति, परिवर्तन, आन्दोलन हुआ है, साहित्य की ही देन है। साहित्य मनोभावों को व्यक्त करता है और उसमें जीवन के विविध रूप प्रस्तुत होते हैं तथा साहित्यकार उन रूपों के प्रति आदर्शों को निर्धारित करता है। अतः साहित्य, जीवन और समाज का केवल चित्र ही प्रस्तुत नहीं करता बल्कि सुधारक की भान्ति उन त्रुटियों को दूर कर उन्नति के मार्ग की ओर अग्रसर करता है। साहित्य की रचना समाज को ध्यान में रखकर होती है। साहित्य समाज से जितना दूर होगा तो समाज भी साहित्य से उतना ही दूर चला जाएगा। सही अर्थों मैं कहा जाए तो दोनों एक–दूसरे के बिना अधूरे हैं तथा

एक–दूसरे के बिना दोनों की कल्पना नहीं की जा सकती।

संदर्भ सूची

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[2] *अज्ञेय, साहित्य और समाज परिवर्तन की प्रक्रिया, पृ० 82–83*
[3] *मैनेजर पाण्डेय, साहित्य में समाजशास्त्र की भूमिका, पृव 21*
[4] *कपिला पटेल, समकालीन हिन्दी नाटकों में सामाजिक चेतना, पृ० 129*
[5] *शमुरत्न त्रिपाठी, समाजशास्त्र के मूलाधार, पृव 41*
[6] *राहुल सांकृत्यायन, मानव समाज, पृ०10*
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[8] *ललिता शर्मा, कमलेश्वर के कथा साहित्य में युग चेतना, पृव 63*
[9] *कपिला पटेल, समकालीन नाटकों में सामाजिक चेतना, पृ० 36*
[10] *विद्याधर शुक्ल, साहित्य, समाज और आलोचना, पृ0 54*
[11] *शिवकुमार मिश्र, दर्शन, साहित्य और समाज, पृ0 14*
[12] *रांगेय राघव,रांगेय राघव का उपन्यास साहित्य और चेतना युग,पृ० 68*
[13] *जयश्री शुक्ला, साठोत्तरी हिन्दी नाटकों की सामाजिक चेतना, पृ० 26*

दक्षिण भारतीय भक्ति आंदोलन एवं समाज में व्याप्त जाति–भेद, छुआछूत, धार्मिक आडम्बर एक विश्लेषण

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आचार्य हजारी प्रसाद द्विवेदी के भक्तिकालीन साहित्य से वास्तविक हिन्दी साहित्य का श्रीगणेश माना है। भक्तिकाल के आरम्भिक दौर में पूर्वी प्रदेशों में सहजयानी और नाथपंथी साधकों की साधनात्मक रचनाएँ मिलती हैं, वहीं पश्चिमी प्रदेशों में नीति, श्रृंगार और कथानक साहित्य की कुछ विद्याएँ प्राप्त होती हैं। इनमें एक में भावुकता है, विद्रोह और रहस्यवादी मनोवृत्ति का प्राधान्य है तो दूसरी और नियम निष्ठा, रूढिपालन और स्पष्टवादिता का स्वर है। पंद्रहवी शताब्दी में सभी रचनाएं एक ही में समाहित होने लगी थीं। इसी एकीकरण का नाम भक्ति साहित्य है, भक्तिकाल में हम स्वयं को ऐसे आंदोलन के सामने पाते हैं जो उन सभी आंदालनों में कहीं अधिक व्यापक हैं, जिन्हें भारतवर्ष में कहीं देखा है। यह वह युग है जब धन ज्ञान का नहीं भावावेश का विषय हो गया है।

देश में मुस्लमानों का राज्य प्रतिष्ठित हो जाने पर हिन्दू जनता के हृदय में गौरव, गर्व और उत्साह के लिए वह अवकाश न रह गया। उनके सामने ही उनके देवमंदिर गिराए जाते थे, देवमूर्तियां तोड़ी जाती थीं और पूज्य पुरूषों का अपमान होता था, और वे कुछ भी नहीं कर सकते थे। ऐसी दशा में अपनी वीरता के गीत न तो वे गा ही सकते थे और न बिना लज्जित हुए सुन ही सकते थे।

"भक्ति का जो सोता दक्षिण की ओर से धीरे–धीरे उत्तर भारत की ओर पहले से ही आ रहा था उसे राजनीतिक परिवर्तन के कारण शून्य पड़ते हुए जनता के हृदय क्षेत्र में फैलने के लिए पूरा स्थान मिला।"[1] भक्ति आंदोलन की जो लहर दक्षिण से आई उसी ने उत्तर भारत की परिस्थितियों के अनुरूप मुसलमान और हिन्दू दोनों के लिए एक सामान्य भक्तिमार्ग की भावना कुछ लोगों में जगाई। हृदय पक्ष शून्य सामान्य अंतस्साधना का मार्ग निकालने का प्रयत्न नाथपंथी कर चुके थे।

भक्तिकाल में हिन्दू एवं इस्लाम धर्म का प्राधान्य रहा लेकिन जैन, बौद्व धर्मावलम्बी, पारसी,

यहूदी, ईसाई आदि को पनप चुके थे। प्रारम्भिक उद्‌भव में सिख धर्म की मान्यताएं लगभग हिन्दू धर्म सदृश ही थी। बौद्व–धर्म भारत के पूर्वी भागों में तथा जैव धर्म भारत के पश्चिम–दक्षिण में अधिक प्रचलित था। ईसाई धर्म का प्रवेश दक्षिण के माध्यम से हुआ। धर्म के प्रति उदार भावना पनपने लगी थी अनेक धर्मों, सम्प्रदायों में अपने–अपने अस्तित्व के लिए होड़ लगी थी लेकिन साथ ही वे दूसरे की प्रवृत्तियों को आत्मसात् भी करने लगे थे।

"हिन्दू धर्म के अन्तर्गत शैव, शाक्त, सौर और गणपत्य की गणना की जाती थी। पंचदेवोपासना के फलस्वरूप इसमें से और गणपत्य वैष्णव धर्म में अन्तर्लीन हो गये। शेष तीनों में से शैव और शाक्त धर्म कदाचित् वैष्णव धर्म से अधिक प्राचीन थे।"[2] शिव को योगसाधना का प्रवर्तक माना गया है। पाशुपत, वीरशैव, लिगायंत और कश्मीरी शैव सम्प्रदाय शैव धर्म के प्रमुख अंग थे। नाथ योगी उप–सम्प्रदाय भी शैव धर्म की ही देन थी। नाथपंथियों ने अपने धर्म के प्रचार–प्रसार के लिए लोक भाषाओं का उपयोग किया। इसी प्रकार वैष्णव–धर्म के अनुयायियों ने भी देसी भाषाओं को अपनाया। कारण स्वभाविक था क्योंकि अधिकांश लोग अपनी स्थानीय भाषा में धर्म को या इसके मर्म को सहज ही समझ लेते थे।

भक्ति आंदोलन को केवल वैष्णव धर्म से जोड़कर नहीं देखना चाहिए। भक्ति आंदोलन का प्रारम्भ होने से पहले कहीं सुदूर दक्षिण में इसका सोता फूट पड़ा था। जायसी लिखते हैं "शैवों और वैष्णवों ने मिलकर जैन और बौद्वों का बड़ा विरोध किया। उससे तमिल प्रदेश में जैन और बौद्व धर्मों की नीव हिलने लगी और नवीं शताब्दी तक आते–आते उन दोनों नास्तिक धर्मों की शक्ति क्षीण हो गयी।"[3]

भक्ति आंदोलन के उदय का एक कारण मुसलमान आक्रातांओं को भी माना जाता है। "रामचन्द्र शुक्ल का मत है कि देश में मुसलमानों का राज्य प्रतिष्ठित हो जाने पर हिन्दू जनता के हृदय में गौरव गर्व और उत्साह के लिए अवकाश न रह गया। उसके सामने ही उसके मंदिर गिराये जाते थे, देव मूर्तियाँ तोड़ी जाती थीं और पूज्य पुरूषों का अपमान किया जाता था। ऐसी स्थिति में अपनी वीरता के गीत न तो वे गा ही सकते थे और न बिना लज्जित हुए सुन ही सकते थे। आगे चलकर जब मुस्लिम साम्राज्य दूर तक स्थापित हो गया तब परस्पर लड़ने वाले स्वतंत्र राज्य भी नहीं रह गये। इतने भारी राजनीतिक उल्टफेर के नीचे हिन्दू जनता में उदासी छाई रही। अपने पौरूष से हताश जाति के लिए भगवान की भक्ति और करुणा की ओर ध्यान ले जाने के अतिरिक्त दूसरा मार्ग ही क्या था।"[4]

हजारी प्रसाद द्विवेदी शुक्ल जी के मत का विरोध करते हैं – "जब मुसलमान हिन्दुओं पर अत्याचार करने लगे तो निराश होकर हिन्दू लोग भगवान का भजन करने लगे। यह बात अत्यंत उपहासास्पद है। जब मुसलमान लोग उत्तर भारत में मंदिर तोड़ रहे थे, उसी समय अपेक्षाकृत निरापद दक्षिण में भक्त लोगों ने भगवान की शरणागति की प्रार्थना की। मुसलमानों के अत्याचार के कारण यदि भक्ति की भाव धारा को उमड़ना था तो पहले उसे सिंध में और फिर उत्तर भारत में प्रकट होना चाहिए था, पर हुई वह दक्षिण में।"[5]

द्विवेदी जी भक्ति साहित्य को 'हतदर्प पराजित जाति' का साहित्य नहीं मानते। वे लिखते हैं "अगर इस्लाम नहीं आया होता तो भी इस साहित्य का बाहर आना वैसा ही होता जैसा आज है।"[6] हिन्दी के विद्वान कभी शुक्ल जी के मत का समर्थन करते रहे तो कभी द्विवेदी के मत का। जरूरत यह है कि दोनों मतों से हटकर विचार किया जाये क्योंकि दोनों आधे–आधे सच हैं।

इसमें कोई संदेह नहीं, कि मुसलमान आक्रमणकारियों ने मंदिर तोड़े, हिन्दू जनता पर अत्याचार किये और लोगों को बलात् मुसलमान बनाया। गुरुनानकदेव को छोड़कर किसी भक्त कवि ने मुसलमानों के विरूद्ध कुछ नहीं लिखा, धर्म के बारे में मार्क्स लिखा – "वह कुचले हुए मानव की आह और हृदयहीन संसार का हृदय है।"[7] गोस्वामी जी ने लिखा है – 'जब–जब होई धर्म कै हानि, बाढै असुर महा–अभिमानी।' इसमें असुर कौन है ? राम हिन्दुओं के रक्षक हैं। संभवतः गीता के ढंग पर उन्होंने सोचा हो कि हिन्दू धर्म की रक्षा वर्णाश्रम धर्म के पालन पर ही हो सकती है।

भक्ति आन्दोलन का उदय बेशक दक्षिण में न माना जाये, लेकिन यह स्वीकार करने में जरा सा भी संकोच नहीं होना चाहिए कि पांचवी और छठी शताब्दियों में दक्षिण में जैनों और बौद्वों का पतन होता है और शैवों तथा वैष्णवों के अपने अभिप्रेत में विजय मिलती है। निसंदेह, तत्कालीन आलवारों और नयनमारों का भक्ति आंदोलन में विशेष महत्त्व है।

"भारत की एकता तथा हिन्दुत्व का सुधार उपस्थित करने के लिए भक्ति आंदोलन को प्रवृत्त करके दक्षिण के आलवार तथा नायनमार संतों ने हमें आभारी कर दिया है।" भक्ति आंदोलन के इतिहास में आलवारो और नायनमारों का योगदान अविस्मरणीय है आलवरों को वैष्णव कहा गया है। इनकी संख्या 12 मानी गयी है। इनकी रचनाएँ दिव्य प्रबन्धम् में संकलित हैं। नायनमार को शैव कहा जाता है। इनका उद्देश्य भी हिन्दू धर्म की रक्षा करना था। इन्होंने अपनी सारी अर्चना–वन्दना शिव को केन्द्र में रखकर की है। तिरूज्ञान सम्बन्धक, अप्पर, सुंदर मूर्ति तथा माणिक्क वाचकर नायनमारों में प्रधान हैं।

आलवार बंधु पढ़े–लिखे भी नहीं थे किन्तु अत्यंत अनुभवी थे। इन्होंने अपने गीतों के माध्यम से क्षेत्र–क्षेत्र में जाकर लोगों में भक्ति का प्रसार किया व ऊँच–नीच, छुआछूत इत्यादि का विरोध भी किया। इनका विश्वास यह था कि ईश्वर के समक्ष सभी मनुष्य एक समान हैं, कोई बड़ा छोटा नहीं है। "समाज में तरह–तरह के भेदभाव पर टिकी व्यवस्था की जगह मनुष्यत्व पर आधारित समतामूलक और मानवीय व्यवस्था की कामना भक्तिकाव्य में है, जिसमें आज भी शोषित–पीड़ित भारतीय जनता प्रेरणा और शक्ति पाती है।"[9] आलवार भक्तों के जाति–भेद, छुआछूत का विरोध एक समाज सुधार आंदोलन रहा। मध्यकाल में विभिन्न भक्ति आंदोलन हुए छठी से सातवीं सदी से आलवारों द्वारा यह शुरूआत हुई। आलवारों के कृष्ण–भक्ति काव्य की एक परिवेशगत विशेषता है वहां सागरगत संदर्भों की बहुलता। ब्रज का कृष्ण–काव्य मैदानों–चारागाहों का वर्णन करता है, आलवारो के यहां सागर–संदर्भ और उससे जुड़े अप्रस्तुतों की बहुतायत है।

भक्ति आंदोलन सामाजिक विषमता को मिटाकर सामाजिक समता का संदेश देता है। वह

जाति–पाति, ऊँच–नीच, अमीर–गरीब में किसी प्रकार का अंतर अंगीकार नहीं करता है। भक्ति आंदोलन वैयक्तिक और सामाजिक शुचिता पर भी बल देता है।

"तुलसी जे कीरति चहहिं, पर कीरति को खोय
तिनके मुँह मसि लागिहै, मिटै न मरिहैं धोय।।"

भक्ति आंदोलन धार्मिक सद्भाव का पक्षधर है। इसने धर्म के असली स्वरूप की वकालत की है। ब्राह्मचारों–ब्रह्माडम्बरों का तीव्र अस्वीकार भक्ति–आंदोलन का मूल लक्ष्य रहा है। कबीर ने हिन्दू तथा मुसलमान में कोई भेद नहीं माना है।

"कह हिन्दू राम पियारा, तुरक कहै रहमाना। आपस में दोउ लरि लरि मुये, मरम न काहू जाना।"[10] पूरा भक्ति–आंदोलन धार्मिक उदारता पर टिका है। वहाँ पर ज्ञान और भक्ति में, निर्गुण और सगुण में, शैव और वैष्णव में, राम और रहीम में कृष्ण और करीम में एकता स्थापना का बड़ा विनम्र और प्रसन्न प्रयास है।

दक्षिण भारत के इन संतों में महिलाएं भी थी। जो तमिल और तेलुगु भाषाओं में भक्तिमय गीतों का प्रसार करती थी। दक्षिण में एक प्रांत की धारा ने दूसरे को प्रभावित किया। कर्नाटक की भक्ति धारा ने महाराष्ट्र को प्रभावित किया। भक्ति आंदोलन का उद्देश्य ही एकता व सामाजस्य को स्थापित करना है। धार्मिक प्रवृत्ति पूर्व के प्रति विद्रोह की भावना को लेकर एक नए सुधार की ओर चलती है। समाज में व्याप्त जाति–पांति, छुआछूत ब्राह्म आडम्बर, ही सुधार की भावना का अंतिम लक्ष्य है।

हिन्दू एवं 'बौद्ध धर्म' 'ग्रंथ' में सर चार्ल्स इलियट कहते हैं कि "भारतीय धार्मिक भावना का आदि स्त्रोत वह पुरातन द्राविड़ीय सभ्यता है जिसके साथ आर्यों का संपर्क एवं समन्वय भारत में आने के पश्चात् स्थापित हुआ।"[11]

वैदिक कर्मकाण्ड, हिसांयुक्त यक्ष के आडम्बर और पुरोहितवाद की प्रतिक्रियाएं हो रही थीं। आचरण के भीतर अनेकों कुरीतियां उत्पन्न हो गई थीं। भ्रष्टाचार बढ़ गया था और जन सामान्य की निंदा होने लगी थी। जिसका प्रभाव पांचवी–छठी शताब्दी के प्रारम्भ तक जनसामान्य में पड़ने लगा। कुल मिलाकर इस युग की धार्मिक स्थिति ऐसी थी कि एक बहुत बड़ी क्रांति के लिए पर्याप्त आधार भूमि तैयार हो रही थी।

पांचवी छठी शताब्दी की धार्मिक उथल–पुथल ने तमिल प्रदेश में एक धार्मिक क्रांति की उचित पृष्ठभूमि तैयार कर दी थी। युग की मांग थी कि धार्मिक सुधार पैदा हो और इस अव्यवस्थित और गिरी हुई धार्मिक स्थिति को ठीक करें और इन विविध धर्मों की कमज़ोरियों और बुराइयों को पूरी तरह समझकर, सभी धर्मों के अच्छे आदर्शों को ग्रहण कर सबके लिए सुलभ और सरल ऐसा मार्ग प्रदर्शित करें जिसमें पूरी जनता को समान रूप से शांति मिले।

बौद्ध और जैनों के आचार–विचारों से तंग आने वाली जनता को भक्ति का मार्ग दिखाना और वैदिक धर्म में कठोर अनिवार्यता न हो ऐसी मुक्ति के साधन जनसाधारण के लिए सरल हो। आलवार (वैष्णव भक्त कवि) और नयनवार (शैव संत) अवतरित हुए। इन्हीं

भक्त कवियों ने तमिल प्रदेश की समस्त जनता को शांति का स्वरूप प्रदान किया। इन आलवारों और नायनवारों का भक्ति आंदोलन जन आंदोलन बन गया, जिसमें समस्त जनता में संपूर्ण रूप से नवजागरण हुआ। भक्ति आंदोलन का प्रारम्भ इन्हीं भक्तों द्वारा किया गया। "वैष्णव भक्त कवि आलवार और शैव संत कवि नयनमारों के संगठित और सम्मिलित शक्ति ने ही भक्ति आंदोलन को आगे बढ़ाया।"[12]

आलवारों व नयनारों ने जनता के लिए समान रूप से भक्ति के गीत अपनी जनभाषा में गाए। उन्होंने हर स्थान पर घूमकर लोगों तक भक्ति का प्रसार किया और जनसाधारण को भक्ति का मार्ग दिखाया। आलवार भक्त ऊँच–नीच, छुआछूत इत्यादि के विरोधी थे। ईश्वर के समक्ष सभी समान हैं। कोई भी मनुष्य छोटा या बड़ा नहीं। धार्मिक आडम्बर, जाति भेद, छुआछूत के विरोध में आलवारों व नयनारों ने भक्ति आंदोलन का एक मार्ग खोल दिया।

आलवार भक्तों के पश्चात् भक्ति आंदोलन के लिए एक दार्शनिक पृष्ठभूमि तैयार हुई। आलवारों के पश्चात् आचार्यों ने भक्ति आंदोलन को देशव्यापी बना दिया। "आलवारों ने तमिल भाषा में लिखित भक्तिपरक पद, जिन्हें तमिल वेद कहा जाता है, और वास्तविक वेद–दोनों का गंभीर अध्ययन किया था। कर्म एवं भक्ति, लोक तथा वेद दोनों में सांमजस्य स्थापित करके इन्होंने भक्तिमार्ग वो विप्र शूद्र, स्त्री, पुरूष सबके लिए उन्मुक्त कर दिया"[13]

श्री संप्रदाय के पश्चात् दूसरा प्रमुख संप्रदाय द्वैतवाद है जिसके प्रतिष्ठापक आचार्य माध्वाचार्य हैं। इन्होंने शंकराचार्य के अद्वैतवाद का खंडन किया तथा रामानुजाचार्य के विशिष्टाद्वैत मत का भी, दक्षिण के आचार्यों में मध्वाचार्य का विशिष्ट स्थान है। इनके अनुसार परमात्मा विष्णु है जो अनन्त हैं। सृष्टि, स्थिति, संहार, नियम, आवरण, बोधन तथा मोक्ष इन आठों कार्यों पर केवल परमात्मा का ही अधिकार है। ज्ञान, आनन्द आदि कल्याण गुण ही उनके शरीर हैं। दक्षिण भारत में मध्वाचार्य का द्वैतमत धर्म साधना में अपना अलग महत्व रखता है। उत्तर भारत में भी उनके मत का प्रचार हुआ, कन्नड़ भाषा के अनेक कवि माध्व मत से प्रभावित हुए। 'इन्होंने ब्रह्म जीवात्मा और जगत तीनों को शाश्वत् यथार्थ के रूप में स्वीकार किया और तीनों का अपना अलग–अलग और एक–दूसरे से स्वतंत्र अस्तित्व माना। ब्रह्मसूत्र और भगवत्गीता पर लिखे उनके भाष्य अध्यात्म दर्शन के क्षेत्र में इतने क्रान्तिकारी सिद्ध हुए कि परम्परानिष्ट–पुराणपंथी पण्डितों के समुदाय में खलवली मच गयी।"[14]

आचार्य माध्वाचार्य ने जाति प्रथा, अन्याय और सामाजिक असमानताओं का विरोध किया। अपने शिष्यों को उनका निर्देश था जाति और सम्प्रदाय भेद पर आधारित सामाजिक कुरीतियों को दूर करने का प्रयास करें। ब्राह्मणों तथा उच्च जातियों की भांति ही शूद्रों को भी वेदों के अध्ययन का अधिकार होना चाहिए और अछूतों को भी विष्णु–भक्ति से रोका नहीं जाना चाहिए।" समाज में भेदभाव, असमानता को दूर करने के लिए भक्ति आंदोलन में सामाजिक सुधार हुए हैं। भक्ति आंदोलन सशक्त सामाजिक सुधार आंदोलन हैं जिसमें जनसाधारण के लिए आवाज़ उठाई गई है। मध्वाचार्य ने जाति–भेद का विरोध किया व

समस्त जनता में समानता का प्रचार–प्रसार किया। समाज में जाति, धर्म, छुआछूत की भावनाएं भी समाज में निम्न जाति के लोगों के समाज जाति धर्म असमानता के कारण जो विशमता भी यह अंधविश्वास लोगों को सही रास्ते से विचलित करता था। राष्ट्रीय एकता समाप्त हो रही थी। समाज के द्वारा निम्न जातियों को अपमानित किया जाता था। मध्वाचार्य जी ने समाज में व्याप्त सामाजिक कुरीतियों को अपने प्रयासों से दूर किया। भक्ति आंदोलन अत्यंत महत्त्वपूर्ण है। हिन्दी साहित्य में दक्षिण भारतीय भक्ति आंदोलन एक सशक्त आंदोलन है। समाज में व्याप्त कर्मकाण्ड, जाति–भेद, धार्मिक आडम्बर के विरूद्ध तमिल प्रदेश के आलवारों ने अपने भक्तिमय रूप से जनसाधारण के लिए भक्ति आंदोलन को लोकप्रिय जन आंदोलन बनाया। आलवार और नयनार संतों ने भक्ति आंदोलन का विस्तार किया। यह एक समाज सुधार आंदोलन रहा है। सामाजिक, धार्मिक परिस्थितियों ने दक्षिण भारत में भक्ति आंदोलन को प्रखर किया। दक्षिण भारतीय भक्ति आंदोलन देशव्यापी बना यह समाज में फैली कुरीतियों धार्मिक आडम्बर, जाति–भेद के विरोध में समय–समय पर हुआ।

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शोध सार

आधुनिक समय के कसमकश भरे दौर में मनुष्य जीवन को स्थिरता और सामंजस्य प्रदान करने के लिए परम पिता परमेश्वर द्वारा प्रदान की गई दो बहुमूल्य निधियाँ जिनका वर्तमान परिपेक्षय मे प्रयोग एक औषधीय रूप में किया जा रहा है, वह है 'संगीत' तथा 'योग'। वर्णित दोनों संपदाएँ इतने अमूल्य तत्वों द्वारा पोषित है कि मनुष्य जीवन अगर इनका आहरण कर लें तो जीवन यापन अधिक सुलभ, सरल और आनंददायक निःसंदेह हो जाएगा। प्रचलन मे मानव का जीवन अनेक प्रकार की शारीरिक, मानसिक, आत्मिक व्याधियों से ग्रसित है। इन सब के बीच सामंजस्य स्थापित कर के जीवन जीने की कला को निखारते हैं 'योग और संगीत'। जैसे–जैसे जीवन अग्रसर होता है मानव जीवन में काम, क्रोध, लोभ, मोह, आदि विकार डेरा डालने लगते हैं और जीवन में इन्ही के कारण अनेक परेशानियां या यूं कहा जाये बेचैनियों भरी जिन्दगी मनुष्य जीने लगता है। उपरोक्त वर्णित कारणों से मानव मन अशांत रहने लगता है, ईर्ष्या भाव उत्पन्न होता है, प्रतिस्प्रधात्मक भाव नकारात्मक दृष्टि से उत्पन होता है, परन्तु योग और संगीत को मनुष्य अपने जीवन मे ग्राह्य तत्व के रूप मे ग्रहण कर लेता है तो जीवन की दशा और दिशा बदलना तय है।

शोध साहित्य का अध्ययनः–
शोध विषय से सम्बन्धित निम्नलिखित साहित्य की समीक्षा की गई है –
डॉ ऋषिकुमार पाण्डेय, "संगीत और योग एक तुलनात्मक अध्ययन " ।
डॉ जयंती सिंह,"संगीत और योग मनोवैज्ञानिक दृष्टिकोण " ।
डॉ रविशंकर, संगीत और योग एक समग्र दृष्टिकोण " ।
प्रस्तुत लेख में संगीत और योग का मानव जीवन में महत्व को दर्शाया गया है ।

शोध प्रविधि : प्रस्तुत लेख में द्वितीयक शोध प्राविधि प्रयोग की गई है ।

उदेश्यः मनुष्य जीवन की विभिन्न सामाजिक, शारीरिक, मानसिक समस्याओं का अध्ययन

और निष्पादन का निरूपण करना ।

अध्ययन की आवश्यकताः– वर्तमान समय में मानसिक, शारीरिक, सामाजिक समस्याओं का पूरी तरह से मानव जीवन में हस्तक्षेप है और यदि इनकी चपेट में व्यक्ति आ जाए तो जीवन जीने का उत्साह ही समाप्त हो जाता है। यदि मनुष्य को जीवन का आनंददायक परिस्थितियों में निर्वहन करना है और उपरोक्त समस्याओं का निदान करना है तो संगीत और योग रूपी औषधि का जीवन में विलय करना उचित होगा।

मुख्य विषयः– आज के इस भौतिकवादी जीवन में इन्सान इस प्रकार से उलझा हुआ है कि उसका चैन और सुकून सब दांव पर लगा हुआ है। बाजारवाद और भौतिक वस्तुओं के तीव्र आकर्षण के मायाजाल ने उसकी जीवन शैली पर विशेष रूप से प्रभाव डाला है। आज जिस प्रकार से उपयोग और उपभोग के साधनो का सुगम प्रयोग जीवन में बढ़ रहा है, मानसिक व्याधियाँ और बीमारियाँ भी मानव जीवन में अत्यधिक बढ़ रही हैं। भूमंडलीकरण के इस दौर में विश्व के किसी भी कोने में पल पल घटती घटनाओं और सूचनाओं का जिस तीव्र गति के साथ ईलेक्ट्रोनिक मीडिया के माध्यम से प्रचार–प्रसार हो रहा है उस से मानव के आचार विचार और मानसिक स्तर तथा उसके स्वास्थ्य पर विशेष रूप से प्रभाव पड रहा है। ऐसे में आज के इस दौर में मानव जीवन के लिए संगीत और योग ही हैं जो शारीरिक, मानसिक और आत्मिक सुख प्रदान करने में सक्षम हैं। भारतीय संस्कृति में संगीत और योग दो ऐसे विषय हैं जिनका सदियों से अति महत्वपूर्ण स्थान है। सृष्टि के सृजन तथा सभ्यता के प्रारम्भ से ही योग विज्ञान कि उत्पति मानी जाती है। भगवान शिव को प्रथम योगी तथा योग का पिता माना जाता है। ईसा से 2700 वर्ष पूर्व, वैदिक काल एवं इसके बाद पतंजलि काल तक योग कि उपस्थिति के साक्ष्य पाए जाते हैंद्य वर्तमान में पूरी दुनिया में योग का लाभ लिया जा रहा है। 11 दिसम्बर 2014 को संयुक्त राष्ट्र संघ के 177 सदस्य देशों। इस दिशा मे भारतवर्ष अग्रदूत के रूप में सामने आया । फलस्वरूप 21 जून 2015 को सबसे पहला अंतरराष्ट्रीय योग दिवस मनाया गया। योग और संगीत मानव जीवन की वाह्य एवं अंतरतम प्रभावशाली क्रियाओं का विकास करते हैं, यूं कहा जा सकता है कि यह दोनों एक दूसरे के पूरक हैं। दोनों कलाओं में ऐसे अद्भुत गुणों का भंडारण है कि यह मनुष्य जीवन को मिठास से भरपूर और विकसित करने में अपनी महतव्पूर्ण भूमिका निभाते हैं। संगयोगवश ये दोनों अंतरराष्ट्रीय दिवस 21 जून को ही मनाए जाते हैं। संगीत और योग ऐसी कलाएं हैं जो मानव जीवन को प्रत्येक प्रकार की नकारात्मकता और दुष्प्रभाव से दूर रखती है, साथ ही आत्मशांति और मानसिक शांति का प्रभाव दर्शित करती है1। चित कि वृतियों को वश में रखना ही योग है2 । योग के शाब्दिक अर्थ को अगर देखा जाए तो इसका अर्थ जोड़ना, एक–दूसरे के साथ मेलमिलाप, जमा करना ज्ञात होता है। शारीरिक अंगों को जोड़ने का आभास हम योगिक, शारीरिक, मनोवैज्ञानिक तथा आध्यात्मिक क्रियाओं द्वारा करते हैं। योग विषय का विशाल दायरा है, इसके अंतर्गत ज्ञान योग, कर्म योग, तंत्र योग, राज योग, हठ योग, भक्ति योग, योगिक प्रकार है तथा योग साधना के माध्यम हैं ध्यान, व्यायाम, नेतिधोती आसन, प्राणायाम, मंत्र, मुद्रा, जप आदि। मनुष्य जीवन में यदि योग की उपरोक्त क्रियाओं को ग्रहण करता है तो उसका मानसिक, आध्यात्मिक, बौद्धिक तथा शारीरिक विकास

निःसंदेह संभव है। योग क्रिया एक ऐसी कड़ी है जो आत्मा और परमात्मा को जानने, समझने तथा अनुभूति कराने में सक्षम है । योग यदि शरीर विज्ञान का आधार है तो संगीत आत्मा का भोजन है । बड़े बड़े योगी, ऋषि मुनि, तपस्वी अपनी योग साधना तथा तपस्या के लिए संगीत को ही आधार बनाते रहे हैं । संगीत मनुष्य जीवन जो आकर्षण तथा सुंदरता प्रदान करता है3। योग के 8 अंग यम, नियम, आसन, प्राणायाम, प्रत्याहार, धारणा, ध्यान हैं4। इसी प्रकार संगीत में भी आसन, नियम, प्राणायाम और ध्यान का विशेष महत्व है । यह सभी क्रियाएँ स्वस्थ जीवन जीने के लिए अति आवश्यक है । मानव अगर योग को अपने जीवन मे स्थान देता है तो मनुष्य के शरीर मे संचारित शांति मे सकारात्मकता का संचरण होता है तथा नकरतमकता से स्वतन्त्र कर तत्व विशेष का निसेचन करता है । सर्वविदित है कि यह समस्त संसार अस्थिर है, नश्वर है , इस कारण इसमें मानव का अस्तित्व अति आवश्यक हैद्य यह तभी संभव है जब मनुष्य का शरीर स्वस्थ है, इसके बिना अनेकों शारीरिक, मानसिक, बौद्धिक, मनोवैज्ञानिक परेशानियों से जूझता मनुष्य जीवन के आनंददायक क्षणों का लुत्फ नहीं ले पाता, साथ ही इन अस्वस्थताओं के कारण दूसरों पर निर्भर रहना पड़ता है। यदि ऐसा है तो धर्म, अर्थ, काम, मोक्ष आदि पुरुषार्थों का पूर्ण होना संभव नहीं है। एक वाक्य में यदि कहा जाए तो मन, बुद्धि और शरीर का सांमजस्य ही योग है। मनोवैज्ञानिकों का मानना है कि संगीत मन कि तीनों अवस्थाओं चेतन, अवचेतन तथा अचेतन पर प्रभाव डालता है। मानसिक रोगों के उपचार हेतू किए गए सांगीतिक प्रयोग अत्यंत लाभकारी सिद्ध हुये हैं । मूर्धन्य मनोरोग चिकित्सक पीटर न्यूमेन और माईकल सैंडर्स ने एक ऐसा मनोरोग चिकित्साल्य प्रारम्भ किया है जहां उपचार में संगीत वादन का ही प्रयोग होता है5। पूर्व में हम कह चुके हैं कि मानव जीवन अनेकों जटिलताओं से परिपूर्ण है और उन सब के बीच मे जीवन जीने की कला योग और संगीत सिखाता है। संगीत अर्थात गायन, वादन और नर्तन तीनों के समावेश को संगीत की संज्ञा दी गई है। संगीत की वर्णित तीनों विद्याएँ मानव जीवन में प्रसन्नता, ऊर्जा, चेतना और उत्साह का संचरण करती है। योग की भांति संगीत भी मानव जाति के लिए परमात्मा की एक बहुमूल्य भेंट है। ऐसा माना जाता है कि ब्रह्मा द्वारा इस विलक्षण कला का सृजन किया गया जो मानव को अपने दुखों, परेशानियों से मुक्ति दिलाने मे सहायक है। उपरोक्त भावना से ओतप्रोत यह कला संगीत और विद्या की देवी माँ सरस्वती, गन्धर्वों, योगियों, ऋषि मुनियों, अपसराओं और नारद मुनि के माध्यम से मनुष्य के लिए इस पृथ्वी पर पहुंची। वर्तमान मे संगीत रूपी कला मनुष्य के लिए किसी वरदान से कम नहीं आंकी जा सकती। आयुर्वेद चिकित्सा पद्धति के समर्थक विद्वानों के मतानुसार भी संगीत चिकित्सा पद्धति पर विचार किया गया प्रतीत होता है। शब्द कौतूहल नामक ग्रंथ में 4000 श्लोक हैं। इसके पहले प्रकरण में रोगी के शब्द से रोग निदान, शाब्दिक औषधि, वीणा, तंत्री, पणव, शंख, भेरी मंजीर, वंशी आदि बाजे भेषज से ही बनाना और उनको सुनाकर रोगोपहरण, हर एक रोग के लिए पृथक बाजों के शब्दों में कौन किसके लिए प्रधान है इसका विवेचन है। प्रस्तुत उदाहरण से स्पष्ट होता है कि प्राचीन काल में विभिन्न वाद्य यंत्रों की धावनियों को रोग निवारण हेतू प्रयुक्त किया जाता था6 । मनुष्य का सम्पूर्ण जीवन संगीतमय है, अर्थात संगीत ही जीवन है और जीवन ही

संगीत है । अगर हम ध्यान केन्द्रित करें तो जन्म से लेकर मृत्यु तक मनुष्य निरंतर संगीत के साथ ही रहता है। उसका चलना, बोलना, सांस लेना अर्थात प्रत्येक मे लय का आभास होता है, स्वर का आभास होता है। हमारे तपस्वी, ऋषि मुनि, योगी साधना और तपस्या के लिए संगीत रूपी स्तंभ का सहारा लेते हैं। संगीत मानव का हर कदम पर साथी के रूप में सहयोग करता है चाहे सुख हो, दुख हो, खुशी हो या गम हो। जीवन के प्रत्येक पड़ाव पर संगीत मनुष्य का सहारा बन कर खड़ा होता है, बस जरूरत है तो उसे अनुभव करने की। योग की भांति संगीत भी मनुष्य की शारीरिक, मानसिक, आत्मिक परेशानियों को कम करने में सहायक सिद्ध हुआ है। मनुष्य उपरोक्त वर्णित किसी भी कारणवश जीवन का मोह भंग कर बैठा है, अगर संगीत के सहयोगी के रूप में लेकर निरंतर बढ़ता रहेगा तो जीवन जीने की कला को आत्मसात कर लेगा इसमें कोई अतिश्योक्ति नहीं है। हमारे संगीत पर निरंतर शोध किया जाता रहा है, जैसे बीमारियों पर संगीत का प्रभाव, पशु पक्षियों पर प्रभाव, पेड़ पौधों पर संगीत का प्रभाव आदि प्रत्येक क्षेत्र में संगीत विद्या ने अपनी क्षमता का लोहा मनवाया है। मानव जीवन निःसंदेह आनंददायक, मधुर और स्नेह पूर्ण होगा यदि मनुष्य योग और संगीत की दिव्य तथा अलौकिक संधि को आत्मसात करके उस पर निरंतर अग्रसर होता रहे। परमात्मा द्वारा प्रयोग की गई इन दो अमूल्य विद्याओं को प्रयोग करके आंतरिक और बाह्य रूप से जीवन को सुंदर और स्वस्थ बनाया जा सकता है। योग और संगीत का मुख्य लक्ष्य है –

सर्वे भवन्तु सुखिनः। सर्वेसन्तुनिरामया ।।
सर्वे भद्राणी पश्यन्तु। मा कश्चिद् दुःख भाग्भ्वेत् ।।

निष्कर्ष : अंततः कहा जा सकता है कि संगीत और योग मानव जीवन में अपना अहम स्थान रखते हैं। ये दोनों विधाएँ मनुष्य के जीवन में परिवर्तनशीलता और क्रियाशीलता की धोतक हैं। वर्णित दोनों क्रियाएं मानव जीवन में एकाग्रता, आत्मचिंतन, व्यक्तित्व विकास का एक समावेशिक स्तर प्रदान करती है। उपरोक्त कलाओं का यदि उचित प्रयास और मार्गदर्शन प्राप्त किया जाये तो निश्चित ही मानव व्यक्तित्व का विकास होना संभव है।

पाद टिप्पणीः

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